# HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

# VALUABLE BOOKS

Publiſhed in the ſeveral Parts of

EUROPE.

*Floriferis ut apes in ſaltibus omnia libant,*
*Omnia nos itidem.*——————Lucret.

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# HISTORIA LITTERARIA.

## ARTICLE I.

Elementa Chemiæ, quæ anniverſario Labore docuit, in publicis, privatiſque, Scholis, *Hermannus Boerhaave*. Tomus Secundus, qui continet Operationes Chemicas.

That is,

*The Elements of Chemiſtry, as taught, both in publick and private Lectures, by* Herman Boerhaave: *The ſecond Volume, containing the Operations of Chemiſtry, in* 538 *Pages.*

*The Third and laſt Extract.*

N° XV. of our Journal contains an Account of the firſt Part of this Work, *viz.* The *Hiſtory of Chemiſtry*; and N° XVI. an Account of the ſecond, or the *Theory of the Art*: We now proceed to the laſt or proper chemical Part thereof; *viz.* the *Practice*, *Proceſſes*, or *Operations*.

This Part is delivered under five general Heads, or Sections: *viz.* (1) Prolegomena, or Introduction; (2) Proceſſes upon Vegetables; (3) Proceſſes upon Animals; (4) Proceſſes upon Minerals; and (5) what the Author calls a *Recapitulation*.

THE Introduction contains 13 Pages; the Proceſſes upon Vegetables 280; thoſe upon Animals 87; thoſe upon Minerals 148; and the Recapitulation 10. The Number of Proceſſes upon *Vegetables* is 88; upon *Animals* 39; upon *Minerals* 100: in all 227.

THE Introduction complains of the confuſed Manner wherein the Proceſſes of Chemiſtry have been generally treated; and lays down Rules for introducing a *Geometrical Method* in delivering them; ſo that one Operation may continually lead to another, in the Order of Mathematicians; or, as the Author is pleaſed to expreſs it, in the *Hippocratical Manner*[a]; and nothing ever be repeated in vain. Theſe Rules the Author profeſſes he will carefully obſerve: but how far he has done it, or how far the Nature of the Thing will allow thereof, is a Point that deſerves to be conſidered. The Affectation of a mathematical Procedure in phyſical Subjects, is apt to miſlead; unleſs great Caution and Circumſpection be uſed. And in this View, it might be ask'd whether the *ſixth*, the *eighth*, the *tenth*, the *twelfth*, the *ſixteenth*, *ſeventeenth*, *nineteenth*, *twenty ſecond*, *twenty-fourth*, *twenty-ſixth*, *twenty-ſeventh*, *twenty-eighth*, *thirtieth*, *thirty-firſt*, *forty-firſt*, *forty-fourth*, *forty-ſixth*, *fifty-fourth*, *fifty-ſeventh*, *fifty-eighth*, *fifty-ninth*, *ſixtieth*, *ſixty-firſt*, *ſixty-third*, *ſixty-ninth*, *ſeventieth*, *ſeventy-firſt*, *ſeventy-ſecond*, *eightieth*, *eighty-third*, *eighty-fourth and eighty-ſixth Proceſſes* of the firſt eighty-eight upon *Vegetables*, to mention no more, ought not by the Author's own Rules and Laws of Method, to have been omitted, as ſuperfluous, unneceſſary and cumberſome, in

[a] Lege Hippocraticâ, p. 2.

in delivering the *Elements of* Chemiſtry, in a Geometrical, or if you pleaſe, Hippocratical Manner [a]. This however is a laudable Attempt to throw off the dark Diſguiſe and Embaraſſment of the Chemical Writers, and introduce an intelligible Manner in its ſtead; wherein we cou'd wiſh the Author's Succeſs had been equal to his View.

He proceeds to ſhew the Reaſons why he begins his Chain of Proceſſes with *Vegetables*; viz. becauſe moſt Animals are compoſed thereof; and becauſe they more eaſily undergo a chemical Analyſis, on account of their greater Simplicity of Parts. He allows indeed that Minerals are ſtill more ſimple; but then their Treatment requires more ſecret Arts, leſs known Inſtruments, and leſs obvious Operations; whence his Law of Method directs him to begin with Vegetables, proceed with Animals, and conclude with Minerals [b].

*A Chemical Operation defined.*

A Chemical Operation he now again defines to be [c] *the Change of a Body, by means of the Chemical Inſtruments, to an End preſcribed by the Laws of the Art* [d].

*The Conditions of the firſt Proceſs*

He goes on to ſettle the Conditions, or Requiſites, of the firſt *Operation*, in an *elementary Courſe of Chemiſtry*; and lays down, that it ſhou'd be *eaſy, ſimple, not attended with any great Change of the Subject; and be rather a Separation than an Alteration: ſo as to leave the Subject capable of being reſtored to itſelf, by a Reunion of its ſeparated Parts.*



[a] Oportebit enim primò ſollicitè cavere, ne fruſtra quid fieret in hiſce: quid enim ſupervacaneum magis, quam repetere *decies, per exempla novi Operis*, quæ una Operatione ſatis demonſtrantur? p. 2.

[b] Pag. 3. [c] See No. XVI. of our Journal, p. 349, and 356. [d] Pag. 3, 4. See the firſt Proceſs hereafter.

*The Inſtrument for it.* In the ſame manner he determines the *Inſtrument* to be employ'd therein; and upon the whole concludes, that *ſuch a gentle Action of the Fire, as is always ſpontaneouſly preſent in the Univerſe, being applied to the liquid, and moſt moveable, Part of a Vegetable Matter, ſo as to cauſe little Alteration, and a ſlight Separation, muſt be the firſt or leading Operation required*[e].

*Vegetables conſidered with Regard to their Veſſels and Juices.* NEXT follows an Account of the different Parts of Vegetables, as divided into Solids and Fluids, or Veſſels and Juices; in order to lay a Foundation for a due Underſtanding of the *firſt Operation*, and the whole Art of Chemiſtry: as the Effects thereof upon Vegetable Subjects, he conceives, may be hence clearly perceived; and the Learner inſtructed what kind of Separation to expect from chemical Analyſes, or Reſolutions[f].

*Corollaries from the Doctrine of Vegetables.* AND the Doctrine thus deliver'd is afterwards ſummed up in a few *Corollaries*, as he calls them; with a direct View to the regular conducting of Proceſſes. The Amount is this: (1.) That there are great Diverſities in the Juices of Vegetables; ſome of them being much more eaſily ſeparable by Heat than others; ſo that too great a degree thereof will often confound or blend them together. (2.) That, conſequently, the Chemical Operations upon Vegetables, muſt be differently ſuited, or performed upon different Parts thereof, according to the Intention. (3.) That as Vegetables contain Juices of different Colours, in their different Parts, the Ways of extracting theſe Juices muſt be differently ſuited. (4.) That the ſame is to be obſerved with regard to their Odours; which alſo reſide in particular

[e] Pag. 6. [f] Pag. 7—9.

lar Parts. (5.) That the ſame is alſo to be obſerved with regard to their Taſtes. (6.) That the Seaſons wherein Plants chiefly abound with the Juices or Parts required, muſt be carefully obſerved; as alſo the Soils wherein they grow and proſper beſt. (7.) That Plants in the Spring abound with thin, aqueous and ſaline Juices, and afterwards more with Oil; ſo that the ſame Operation will procure different Subſtances from them at different Seaſons. (8.) That Chemiſtry, practiſed in the exacteſt Manner, can ſcarce obtain the Virtues of Vegetables, pure, and perfect; becauſe the Operation conſtantly mixes the Parts firſt ſeparated, with thoſe that come after [c].

AND thus the preliminary Matters being diſpatched, we are led to the firſt Set of *Proceſſes*, viz. *thoſe upon Vegetables*; the Author having firſt recapitulated, and again enforced, the *Geometrical Manner* he is ſo fond of, and reſovles to proceed in [d].

THIS Geometrical Manner we muſt however obſerve, regards no more than the Order wherein the Proceſſes are placed, one after another; ſo as to form a kind of continued Chain, whereof the Proceſſes are the ſeveral Links, (tho' frequently broken;) but for the Order obſerved in deſcribing the Proceſſes themſelves, it appears no more Geometrical than that of many other Chemical *Writers of Proceſſes*; and is perhaps looſer than that of *Le Fevre*, *Barchuſen*, &c.

BUT to give the better Idea of the Manner, and Conduct of the Author, it may be proper to ſingle out ſome one *Proceſs*, by way of Example;



[c] Pag. 9—12. [d] Pag. 12, 13.

ample: and none ſeems more advantageous for him, than the firſt *Proceſs* upon Vegetables; which is deſignedly fundamental, opens the Scene, leads to the reſt, and is one of the moſt curious Proceſſes of the whole Number.

## *PROCESS* I.

" *The Diſtilled Water exhaling, in the Form of* " *Vapour, from the Plant Roſemary, by the* " *Summer's Sun.*

### APPARATUS.

*The firſt Proceſs at large.*

" 1. TAKE Roſemary, freſh gather'd, in its " Prime, in the Morning, with the Dew ſtill " hanging upon it, whole, not bruiſed, and " not having its diſtinct Parts mixed by Con- " tuſion; but ſo contained in its different Veſ- " ſels, as Nature had diſtributed them in the " Plant itſelf, without any other foreign Thing " mixed therewith, except the Dew that ſticks " to it [b].

" 2. LAY it upon the broad, clean, round " Plate, within the little cylindrical Furnace, " deſcribed in Table XVII. Fig. 2. fitted to " the height of two or three Inches; lay it on " gently, without ſqueezing; and then cover " the little Furnace with the large conical Still- " head, made of Pewter; and apply a Glaſs Re- " ceiver to the Noſe.

" 3. WITH a bright, glowing Coal, that " yields no Smoke, raiſe an equable Heat in the " Furnace, not exceeding eighty-five Degrees " upon *Fahrenheit*'s Thermometer; to be kept " up

[b] This Period ſhews us ſomething of the Author's faulty Manner of delivering his Proceſſes, wherein he uſually runs into Tautology, a needleſs Repetition of Circumſtances, and Particulars no way eſſential.

" up ſo long as any Liquor drops from the " Still-head, into the Receiver. Then taking " away the Plant, a freſh Parcel may be a- " gain ſucceſſively treated in the ſame man- " ner, till a ſufficient quantity of this Water " is obtained.

" 4. LET the procured Liquor ſtand at reſt, " in a clean Glaſs, exactly ſtopped, for ſome " Days, in a cold Place; when becoming " limpid, it will have the Smell and Taſte of " the Plant.

*The* NATURE, *and* USES, *of this* WATER.

" IN this Liquor are contained, 1. the Li- " quor of Dew, which conſiſts of its own Parts. " See Part I. p. 469, 470, 471. that are dif- " ficultly ſeparated from the Plant; but ſtick " to it even in drying. Again this Dew, which " applies itſelf externally, contains the liquid " Parts of Plants, which being digeſted by the " Heat of the preceding Day, and exhaling in " the Night, are detained, and with it conſti- " tute one external Fluid, that is often clam- " my; as may appear chiefly in Wax, Manna " and Honey.

" 2. IN this Liquor is contained the aqueous " Moiſture exhaling from the little Veſſels of " the Plant examined; which Moiſture a- " gain conſiſts, for the greateſt part, of ſim- " ple Water; as appears when it has ſtood " long in an open Veſſel: where the Smell and " Taſte vaniſh, and leave an inſipid Water be- " hind. Another Part of this Water is the " ſubtile volatile Subſtance, which gives the " particular Smell and Taſte to the Plant; " for this the Senſes diſcover in the Water;

" and it is in great measure lost to the Rose-
" mary remaining after the Operation. 3. It
" seems also to contain Seeds, or other Corpus-
" cles, from whence, at a certain Time, a
" kind of light, and whitish Weed, or mo-
" thery Matter, usually grows in this Water,
" and hangs suspended in the midst thereof;
" daily encreasing, and extending its Bulk; tho'
" it did not appear at first. I have kept these
" Waters, in separate Vessels, unmov'd, and
" close stopped, and found, that after a Year,
" *it* began to grow, and then daily increased
" more and more, till at last the whole Liquor
" became ropy with this Mucilage, and grew
" thick and cloudy. Therefore this Water
" contains the elementary Water of the Plant,
" and the governing Spirit [a], which is small
" in Bulk, but rich in Virtue; and exhibits the
" Smell, and thence the distinct Taste of the
" Plant. Whence this exhaling Water is the
" Vehicle of that Spirit which exhibits [b] the
" particular Virtue of the Plant, in an ex-
" tremely small, subtile, highly volatile, and
" therefore easily separable Substance; leaving
" the Body of the Plant exhausted in this re-
" spect. And hence, therefore, proceeds the
" Virtue of these Waters in Medicine; which
" principally depends upon this *Governing Spi-*
" *rit.* For this being in many Plants endow'd
" with a sharp Mobility [c], affects the Nerves,
" raises the Spirits, and thence helps their In-
" activity. But besides this common Princi-
" ple of Action, it has another that is peculiar,
" singular, and *wonderfully efficacious.* This
" *Paracelsus*, in his Language, calls the *ap-*
" *propriated*

[a] *Spiritus Rector.* [b] *Exprimit.* [c] Acri Mobilitate.

" *propriated Eſſence*[d]. The odoriferous Exhala-
" tions of Lavender and Baulm agree in rou-
" ſing the Torpidity of the languid Nerves;
" but the Smell of Lavender has beſides this, a
" Virtue perfectly peculiar, and Baulm ano-
" ther. And from this Virtue proceed *won-*
" *derful Effects* in the Body; which can only
" be derived from a faithful Hiſtory of Plants,
" where their Virtues, found by Experience,
" are related. And this peculiar Virtue often
" performs contrary to the former common
" one. The Spirit of the *Indian* Tuberoſe
" Hyacinth, is accounted highly fragrant; but
" excites *wonderful* Spaſms in hypochondriacal
" Men and hyſterical Women. Rue alſo wide-
" ly diffuſes its very odorous Spirits; but
" theſe being received into the human Bo-
" dy, relax the Spaſms occaſion'd in the ſame
" Bodies, by the former Odour. We ſhould
" alſo know that human and Induſtry has diſ-
" cover'd, that thoſe *ſtupendous Effects* which
" vegetable Concretes excite in the Body, both
" as Evacuants and Alterants, are owing to this
" fine Vapour of the Plants: for if this alone
" be perfectly ſeparated from Drugs and
" Poiſons, the remaining Maſs is totally de-
" prived of its Efficacy; without almoſt any
" loſs of its Weight. Hence let the Chemiſt
" be cautious and ſlow in pronouncing upon
" the Virtues of theſe Waters, and learn a
" long while, before he teaches Certainties.
" This being obſerved, we may ſay, that[e] *they*
" will often remove the fainting of the animal Spi-
" rits,

[d] *Ens appropriatum.*

[e] Hiſce obſervatis, dicere liceat, ſæpius deliquium Spiri-
tum Animalium tollere, & amœnitate odorum delicias
præbere ad Suffumigia, p. 17.

" rits, and by their agreeable Smell, prove " delightful in Perfumes; for *nothing more* " *directly recreates and enlivens the Brain and* " *Mind than ſuch a Water of Baulm*, full of its " Spirit: and ſo the peculiar odorous Water " of Rue [b]. Provided theſe Waters are kept " confined, in well-ſtopped Veſſels, in a cool " Place, they retain theſe Virtues for a long " time, even for a Year. Otherwiſe this moſt " volatile Spirit, if it finds but a Crack, ſe- " cretly ſteals out thereat; and leaves a vappid " Water behind. This Experiment alſo de- " monſtrates what that is which ſpontane- " ouſly goes off from Plants, dry'd in the " Summer Air: *viz.* this Water, and the Spi- " rit above deſcrib'd. Hence alſo we learn " the Nature of that Fluid, which riſes firſt " from Plants in Diſtillation. And hence we " likewiſe know what that Matter properly is in " Plants, which gives them their peculiar kind of " Odour; *viz.* this *Governing Spirit* alone. Laſtly, " we in ſome meaſure learn from this firſt Ex- " periment, what thoſe Effluvia are, which Ve- " getables in the open Air exhale into the Atmo- " ſphere; eſpecially in the Summer Seaſon: for " it is very probable, that thoſe continual Ex- " halations of Plants, eſpecially in the Day- " time, greatly agree in their proper Nature " with theſe Liquors, produc'd by the Art of " Diſtillation in this firſt Proceſs; tho' they " differ in this, that the Exhalation is made in " Parts continually recruited by the nouriſhing " Matrix of Plants: whereas, in our Proceſs " thoſe Parts alone are collected, which re- " maine

[b] Nihil quippe directius cerebrum mentemque permulcet vivificatque, quam Meliſſæ talis aquæ Spiritu ſuo turgida peculiaris ſic Rutæ aqua odorata. p. 17.

" mained in the Plant after it was ſepa-
" rated from the Earth; without being ſup-
" plied by any new and conſtant Recruit. And
" hence that induſtrious and ingenious Gentle-
" man obſerves in his *Vegetable Staticks*, that
" the Diſtillation of the Juice received in Glaſs
" Bottles, artificially applied to freſh cut Bran-
" ches of Plants, in the Summer Seaſon, is of
" this kind. See *Hales* in the Treatiſe above-
" mention'd, *p.* 50 [a]. Hence we may under-
" ſtand, that the *extenſive* [b] and often *wonder-*
" *ful*, peculiar Virtues of Plants, may be dif-
" fuſed from them through the neighbouring
" Air, and carried by the Winds to a vaſt
" diſtance. So that we muſt not preſently
" eſteem as fabulous what we find related in the
" Hiſtory of Plants, concerning the *ſtupendous*
" *Effects* of Effluvia [c]. The Shade of the Wal-
" nut-Tree is unwholeſome, and binds the Belly [d].
" The Effluvia of Poppies near hand occaſion
" Sleep [e]. The Vapour of the Yew-Tree is re-
" puted mortal, to ſuch as ſleep under it.
" The Smell of Bean-Bloſſoms, if long conti-
" nued, diſorders the Senſes [f]. Certainly the
" powerful Action of the Sun upon Plants,
" raiſes Atmoſpheres of wonderful Efficacy, by
" means of the Spirit it diffuſes; and the Mo-
" tion

[a] Hinc igitur induſtrius, atque ingenioſus, Vir, in Staticis Vegetantium, obſervat, pertinere huc exſtillationem ucci, qui excipitur in lagenis vitreis, artificioſe applicas ad inciſos recentèr plantarum ramos, æſtiva tempeſtate. . 17.

[b] Latas valde, mirificaſque ſæpe, vires plantarum prorias. p. 17, 18.

[c] Neque adeo fabuloſis ſtatim adſcribendum, quæ de upendis effect bus effluviorum tradi ſolent, in Hiſtoria lantarum.

[d] Juglandis gravis, alvumque ſiſtens umbra.

[e] Somnum vicini dat Papaveris halitus.

[f] Fabarum florentium diu attractus odor mentem movet.

" tion of the Winds carries them to a great di-
" ſtance. The dark Shades of thick Groves
" occaſion various Diſeaſes, by the Vapours
" they collect ; and often prove mortal to the
" Foreſters : as appears by ſad Examples in *A-*
" *mercia*, where poiſonous Trees abound. For
" this Spirit of Plants is a thing *entirely ſingular*,
" in every kind of Plants, and *perfectly inimita-*
" *ble*, *nor to be produc'd by any Art* ; and
" has therefore Virtues peculiar to itſelf alone,
" yet *wonderfully friendly to the Spirits of Men* [e].
" But as ſome Plants have theſe Spirits exceed-
" ingly manifeſt to our Senſes, whilſt in others
" they ſcarce affect our Organs of Smell and
" Taſte, with any obſervable Action; hence the
" Chemiſts have chiefly deſtined ſuch Plants to
" this firſt Proceſs, as are agreeable, and prin-
" cipally famous for their Odour. Such as thoſe
" of the following ſhort Catalogue, taken from the
" *European* Officinals, and a few of the *Indian*.

viz. *Angelica*, *Aniſe*, &c.

THIS Catalogue of Plants and Trees, pro-
ceeds in alphabetical Order ; but being little
to our preſent purpoſe, is here omitted.

" SEVERAL of theſe Trees contain in their
" different Parts an aromatic volatile Matter,
" that may be got out of them by this firſt Ope-
" ration. For ſometimes this their peculiar Vir-
" tue reſides in the Roots ; as the camphorated
" Balſam in the Root of the Cinnamon Tree ;
" ſometimes in their Woods, as in Rhodium
" Wood ;

[e] See a little above, how friendly they are. This Inac-
curacy affords an Example of the Author's manner of ex-
aggerating, as he frequently does at the Expence of Juſtic
and Accuracy ; inſomuch that unleſs due Allowance b
made, and his Superlatives be often moderated ; what h
ſays will be very apt to impoſe upon Learners.

" Wood; ſometimes in their Bark, as in Cin-
" namon; in the Husk, as in Walnuts; and
" frequently in their Flowers, Leaves, and
" Seeds: Again, in the Waters, that flow from
" them, as in the Walnut Tree; in their
" Balſams, Gums, Tears, and Roſins, as in the
" Balſamic Trees. And ſuch and ſo many
" Things we learn, from this firſt, ſingle Ope-
" ration. More might be added; but more
" might be irkſome."

AND thus the firſt Proceſs concludes; which we have given at large, and kept cloſe to the Original, to ſhew, by the way of general Example, the manner wherein the Author proceeds in delivering the Proceſſes of Chemiſtry.

THIS firſt Proceſs, as we before obſerved, is in its own Nature entertaining and curious; but the Author, thro' his Reſervedneſs or Stiffneſs, has not ſet it in an advantageous Light; ſo that it ſhews much worſe than the ſame Proceſs in the *Engliſh* Edition, with which we took the pains to compare it: on the contrary, he has deformed it with Tautology, Exaggeration, and Inaccuracy of Style, Sentiment, and Printing; and, what could not appear in the Tranſlation, with an aukward and unſeaſonable Affectation of Rhetorical *Elegancy*, and *Latinity*. If theſe were accidental Faults, or happened only now and then, they ought to be overlook'd: but as they reign through the whole Performance, they cannot eaſily be excuſed; eſpecially if we conſider the pernicious Effects which ſome of them may have, tho' ever ſo much undeſigned by the Author.

ALL the Amends which the Reader has to expect, muſt ariſe from the Matter of the Performance; and this indeed is commonly ſound and ſerviceable, provided it be taken not in the high

high Strain, wherein the Author too often delivers it; but in a diſcreet, ſober and moderate Senſe. And having given this Advertiſement in the general, we proceed with our Account of the remaining Part of the Work.

*Proceſs 2.* IT was above obſerved, that there are 88 *Proceſſes upon Vegetables*, the firſt of which is already deſcribed at large. The *Second* ſhews *Decoctions.* the Manner of making *Decoctions*; and is performed upon the Remains of the former. And as that manifeſted the Effect of 85 Degrees of a dry Heat upon a recent Plant; ſo this ſhews what Effect a moiſt Heat, or Fire and Water in conjunction, will have upon the ſame Subject; when the Heat is gradually raiſed from 85 to 212 Degrees; that is, a Heat ſufficient to make Water boil.

3. PROCESS 3. exhibits the Method of mak- *Robs, Extracts, &c.* ing Robs, Jellies, Extracts, *&c.* and is performed upon the Decoction of the *ſecond*, by evaporating the ſuperfluous Water, and by reducing the Remainder to a thick or ſomewhat ſolid Conſiſtence; whence we underſtand what Parts of Vegetables are ſoluble in boiling Water.

4. THE *fourth* ſhews the manner of burning or calcining Vegetables to white Aſhes, by means of an open Fire; and is performed upon the Remains of the ſecond Proceſs; where it is remarkable that the external Figure of the Plant remains perfect in the Aſhes.

*5. 6.* THE *fifth* and *ſixth* are Repetitions of the fourth, upon Subjects not robbed of their Salt by Decoction. Theſe Proceſſes ſhew, (1.) That Water aſſiſted with the utmoſt Force of Fire, diſſolves not the Solids; but only the Juices of Vegetables. (2.) That Fire employ'd by itſelf, has ſcarce a greater Efficacy upon Vegetables,

ables, or rather extracts leſs from them, than boiling Water; as leaving their Salt behind, which is diſſolved by Water. (3.) That boiling Water extracts even an inflammable Subſtance from Vegetables. (4.) That the Oil and Salt naturally mixt in Plants, are together ſoluble in boiling Water, ſo as to remain united; tho' they are ſtill ſeparable by an open Fire. (5.) That the Juices of Plants and Animals in a healthy State, are naturally a kind of ſaponaceous Mixture, that becomes morbid upon the Separation of their Oil or Salt. And (6.) That the elementary Differences of Plants conſiſt in their Juices; the more fixed and earthy Parts being alike in them all.

THE *ſeventh* Proceſs ſhews the manner of obtaining the eſſential or natural Salts of Plants; by ſuffering their Juices, properly purified and defended, to ſtand for ſome Months in a cool Place. 7. *Vegetable Salts.*

THE *eighth* ſhews how the native Salt, or *Tartar*, is obtained from vegetable Juices, after they have been fermented, or made into Wines; *viz.* by letting the purified Liquor ſtand in the Cask to ſhoot. 8.

THE *ninth* ſhews the way of preparing that called the Medicated Salt of *Tachenius*; by torrifying a Plant, or burning it black, with a ſtifled Heat; then elixating the black Aſhes, and evaporating the Liquor to a Salt. And Salts thus prepared, the Author highly recommends for their medicinal Virtues; and largely deſcribes the Method of uſing them. 9.

THE *tenth* Proceſs is a Repetition of the ninth, upon a dry'd Plant; the former being upon a green one. 10.

THE

11. THE *eleventh* ſhews the common way of procuring the fixed Salts of Vegetables, by Calcination, Solution in Water, and Evaporation.

12. THE *twelfth* ſhews the Method of preparing the fixed, corroſive, alcaline Sorts of Vegetables, and running thoſe Salts *per deliquium*: being a farther Proſecution of the ninth, tenth, and eleventh.

13. THE *thirteenth* ſhews the Method of making the common Cauſtick, or a highly corroſive Salt, with Pot-aſh and Quick-lime, for chirurgical Uſes. And thus the Power of Chemiſtry upon fix'd alkaline Salts, the Author tells us, is carried as far as he was capable.

THESE Proceſſes with regard to Salts make it appear, (1.) That fixed Salt is procurable by burning certain vegetable Subjects; ſome whereof afford a greater, and ſome a leſs Proportion thereof. (2.) That it is obtained only by means of Fire. (3.) That this Salt is not the native Salt of the Plant. And (4.) That it is of different Species or Degrees of Strength according as the Fire has acted more or leſs thereon.

14. THE *fourteenth* Proceſs ſhews that fixed vegetable alkaline Salt yields a bitter, cryſtalline, hard, fixed, unalkaline and ſomewhat vitreous Salt, by being diſſolved in Water. This, tho' a common Obſervation, its Doctrine is of an extraordinary nature; but not duly proſecuted by the Author. And thus concludes the chemical *Hiſtory of Salts*.

*The Hiſtory of diſtilled Waters.* WE next proceed to Diſtilled Waters; the Manner of obtaining which is delivered in four Proceſſes.

15. PROCESS 15. therefore ſhews the common Method of diſtilling ſimple Waters, or what

what Parts of recent Vegetables riſe with the Heat of boiling Water, and what remain behind: Whence it appears, that the ſapid and odorous Parts of Plants chiefly exhale by ſuch Treatment. And here the Rule is to ſtop as ſoon as the Water comes over without any remarkable Scent and Taſte of the Subject.

THE *ſixteenth* ſhews the Method of cohobating ſimple Waters; or returning them back upon a freſh Parcel of the ſame Subject; and diſtilling them off again, ſo as to make them richer. 16.

THE *ſeventeenth* ſhews the Manner of diſtilling a Water from Plants, after they have been fermented with Water, and Yeaſt, or Honey, *&c.* which Method, tho' it ſomewhat alters the Virtues of the Subject, has conſiderable Uſes. 17.

THE *eighteenth* ſhews the Manner of diſtilling *per Deſcenſum*, or downwards; a Proceſs of little Significance. 18.

THE *nineteenth* Proceſs is perform'd upon the Remains of the fifteenth, ſixteenth, ſeventeenth and eighteenth Proceſſes; to ſhew what was left behind in thoſe Operations; after the ſame manner as the fifth, ſixth, ninth, tenth, and eleventh Proceſſes were performed. And this concludes the Buſineſs of diſtilling Waters. 19.

VEGETABLE Oils come next in order. The *twentieth* Proceſs therefore ſhews the common Manner of obtaining Oils from Seeds, Nuts, *&c.* by Expreſſion or Squeezing. 20. *Vegetable Oils.*

PROCESS *twenty-firſt* ſhews how to make a kind of vegetable Milk, or Emulſion, by grinding the oily Seeds, Nuts, *&c.* in a Mor- 21.

tar with Water; which thus diſſolves their oily Parts.

22. PROCESS *twenty-ſecond* ſhews how Vegetables may be made to afford a large Proportion of Oil, barely by boiling them with Water, and ſcumming off the Oil as it riſes to the top.

23,24,25, 26,27,28, 29. THE *twenty-third* ſhews how to procure thoſe called the *Eſſential or Chemical Oils of* Vegetables; by Diſtillation with Water. And under this Article the Author ſtrangely treſpaſſes againſt his own Rules, laid down in the beginning, to prevent the needleſs Repetition of any one Proceſs[a]: for after having, in the preſent Proceſs, given an Example of the Manner of procuring theſe Oils, in the Leaves of Savin; he repeats the ſame Proceſs no leſs than ſix times over, *viz.* in Proceſs 24, upon Mint; in Proceſs 25, upon Lavender; in Proceſs 26, upon Fennel-ſeed; in Proceſs 27, upon *Indian* Cloves; in Proceſs 28, upon Saſſafras; and in Proceſs 29, upon Cinnamon: ſo that we have here ſeven Proceſſes to ſhew what might as well have been ſhewn under one; eſpecially after ſuch Profeſſions as the Author made at the beginning of doing nothing in vain, *&c.*

30. THE *thirtieth* Proceſs ſhews the Manner of diſtilling Oils *per Deſcenſum*, by another Example in Cloves. And this too might have been omitted, as a thing ſufficiently explained before, under Proceſs eighteen; which ſhews the Manner of diſtilling *per Deſcenſum*.

THERE are ſeveral remarkable Particulars ſhewn by this Hiſtory of Oils. We will enumerate a few of them, *viz.* (1.) That the aromatic Virtue of Plants is contained in their eſſential

[a] See Original, pag. 2, *&c.*

eſſential Oil. (2.) That this aromatic Virtue is adventitious to the Oil, or barely reſides therein; as a fine volatile Subſtance, that ſeems to have little or no conſiderable Gravity. (3.) That ſome of theſe eſſential Oils are very fluid; and ſeem to approach the Nature of highly rectified Spirit of Wine. (4.) That their ſpecific or diſtinguiſhing Virtues chiefly depend upon the ſubtile or ſpirituous Part reſiding in them: which is a Particular that the Author inculcates over and over again, *ad nauſeam uſque*. (5.) That Spirit of Wine poured upon theſe Oils, and gently diſtilled from them, carries over their Spirit, or eſſential and diſtinguiſhing Virtues. And (6.) That therefore the peculiar Virtues of aromatic Plants are owing to this their native Spirit.

THE *thirty-firſt* Proceſs ſhews what Subſtance is left behind in the Still, after the Diſtillation of eſſential Oils, by reducing the whole remaining Liquor to a Rob, or Extract, as in Proceſs ſecond. And thus ends the *Hiſtory of vegetable Oils*. 31.

THE *thirty-ſecond* Proceſs ſhews the common Method of analyſing dry Vegetables, or of reſolving them, by the Retort, into their different Parts or Principles, as they are called; and is perform'd upon Guaiacum Wood, which thus ſeparates into a Water, an Acid, a Spirit, two kinds of Oil, a Coal, and Aſhes. And this Example ſerves for the *acid Tribe of Vegetables*. 32. *Vegetables analyſed by the Retort.*

THE *thirty-third* Proceſs is a Repetition of the *thirty-ſecond*, upon Muſtard-ſeed, which thus reſolves into a Water, a Spirit, a volatile alkaline Salt, and a Coal. And this Example ſerves for the *alkaline Tribe of Vegetables*. 33.

34. THE *thirty-fourth* Proceſs ſhews the Method of ſeparating diſtilled Oils, from the other Principles, wherewith they are mixed in the preceding Operations; and how theſe Oils are convertible, by Age, or long ſtanding, into Balſams, or Roſins.

35. THE *thirty-fifth* Proceſs is performed upon Turpentine, ſo as to reſolve, it by the Retort, into an Acid, two kinds of Oil, Roſin and Colophony.

36. THE *thirty-ſixth* is the ſame Proceſs repeated upon Wax, with the addition of Sand, to prevent its ſwelling, exploding, or boiling over; and thus the Subject ſeparates into a Water, an Acid, a fetid Spirit, and a kind of Butter.

37. THE *thirty-ſeventh* ſhews how to turn this Butter of Wax into a liquid Oil, barely by repeating the Diſtillation.

38. *Eleoſaccharums.* THE *thirty-eighth* Proceſs ſhews the Manner of making an uſeful kind of things, called *Elæoſaccharums*, or *Sugar-Balſams*; by grinding eſſential Oils with a large Proportion of Loaf-Sugar; which thus fits the Oils for mixing with aqueous Liquors; and when ſuch Oils have any conſiderable medicinal Virtues, for being commodiouſly taken, ſo as readily to mix with the animal Juices.

39. THE *thirty-ninth* Proceſs ſhews how to mix theſe *Elæoſaccharums* with other Salts, Fluids, *&c.* ſo as to make *medicated Liquors*, or particular Potions for medicinal Uſe.

40. *Apoplectic Balſams.* THE *fortieth* Proceſs ſhews the Manner of making *odoriferous* or *artificial Balſams*, with eſſential vegetable Oils, Wax, and Pomatum, by Mixture. And thus we are led to the Subject of Fermentation.

THE

THE Author appears to have taken more than ordinary Pains in delivering the Doctrine of Fermentation; to do which the fuller and clearer, he lays down two *preliminary Proceſſes*, one performed upon ground Meal, or Malt, made thin with Water; and the other upon Honey, diluted with Water; to ſhew that in neither Caſe an inflammable Spirit can be obtained by Diſtillation; without a previous *Fermentation*: which he therefore makes the Action or Operation that produces the inflammable Spirit in Wines, Malt-liquors, *&c.* And to enquire the more circumſtantially into this capital Operation, he alters his Manner of Procedure, diſcontinues his Chain of Proceſſes, and goes upon delivering the Doctrine of Fermentation in the way of a continued Diſcourſe. 41, 42. *The Hiſtory of Fermentation.*

BY the word *Fermentation* he underſtands an inteſtine Motion, excited in Vegetables; whereby they are ſo changed, that the Liquor firſt riſing from them in Diſtillation, is either an inflammable Spirit, or an uninflammable acid Liquor. *The Action defined.*

THIS Definition he ſeems to think exact and preciſe, as if it contained the *Eſſence* of the thing, and limited its *Form*[a]: but perhaps it will be found as arbitrary as any of thoſe he rejects. The learned Profeſſor ſeems to have ſomething to learn in this Buſineſs of Fermentation; wherein however he exults, as if no body had treated it tolerably beſides himſelf. Indeed he here delivers many uſeful and juſt Obſervations; but they are uſually trite and common: for the learned Author does not ſeem acquainted with all the beſt modern Writers upon this



[a] See pag. 190, 191, *&c.*

Subject; particularly, not with *Stahl*'s *Zymotechnia Fundamentalis*: a Book publiſhed many Years ago.

*Wine and Vinegar.* ALL vegetable Liquors that afford an inflammable Spirit for the firſt thing in Diſtillation, the Author calls *Wine*; and all thoſe that thus afford an uninflammable acid Liquor, he calls Vinegar. So that he makes no difference betwixt Malt-Liquors, and the fermented Juice of the Grape.

*Fermentable Subjects claſſed.* HE proceeds to range fermentable Subjects into Claſſes, according to the treatment they require; *viz.* (1.) Grain, Pulſe, and Nuts. (2.) Fruits. (3.) Juicy Plants. (4.) Freſh expreſſed Juices; eſpecially thoſe of Fruits and Trees. (5.) Inſpiſſated Juices. And (6.) River Water; tho' he has ſome doubt about making this a Claſs. Under theſe ſix Claſſes, he judges, that all fermentable Bodies may be ranged.

*The Requiſites of Fermentation.* THE Requiſites of Fermentation come next; which he makes to be, (1.) Maturity of the Subject. (2.) A moderate Proportion of Oil therein. (3.) A moderate Auſterity or Stypticity. And (4.) Solubility in Water. But theſe Requiſites are on the ſide of the Subject; which may all conſpire in the greateſt degree, and yet no Fermentation enſue.

*Ferments.* THE principal *Ferments*, according to him, are, (1.) All Subjects greatly diſpoſed to ferment. (2.) Yeaſt. (3.) Lees. (4.) Caſſia Fiſtularis, Manna, Honey, Sugar, *&c.* (5.) Baker's Leaven. (6.) Remains of former fermenting Matters ſticking to the Cask. (7.) Whites of Eggs, *&c.* tho' theſe latter are improperly called Ferments; as only thickning the Juices that of themſelves are too thin to ferment kindly. (8.) Acids and Alkalies, which are alſo abuſively

ſively called *Ferments*. And (9.) Very auſtere Subſtances.

THE Author next proceeds to conſider thoſe Preparations that the better fit fermentable Subjects for fermenting; and here deſcribes the Art of Malting; and then the Way of ſqueezing Fruits for their Juices; diluting Honey, Sugar, *&c.* with Water; ſo as to fit and prepare theſe ſeveral Subjects for fermenting, according to their ſeveral Claſſes *Fermentable Subjects how fitted for Fermentation.*

THE *Quantity of Ferment* which each Subject requires, is next conſidered; where he ſhews that certain native vegetable Juices require no Ferment at all; and that the Proportion of Ferment is to be ſuited according to the Climate, and natural Diſpoſition of the Subjects to ferment. *The quantity of Ferment required.*

THE Phænomena that appear in the Action of Fermentation are next enumerated; as the Swelling or Heaving of the whole Maſs; the riſing of a Head on the Top; its ſinking again, and at length its falling to the bottom; which ſhews the Operation to be finiſhed. And here it is highly remarkable, that the Vapor ariſing from fermenting Liquors, is a ſtrong and ſudden Poiſon, if received by applying the Noſe to the Orifice of a Cask, in the Violence of Fermentation. *Phænomena of Fermentation.*

THE Liquor thus fermented acquires, (1.) An inebriating and heating Quality; whereas before it is uſually cooling, and relaxing. (2.) An inflammable Spirit. (3.) It ſhoots a Tartar by ſtanding. (4.) It has a vinous Taſte and Smell, *&c.* *The Changes it produces in the Subject.*

THE Things that promote Fermentation, are, (1.) External Reſt. (2.) A free Admiſſion of Air. (3.) Warmth. And, (4.) A proper Seaſon *The things that promote or hinder Fermentation,*

Seaſon of the Year, as the Spring and Autumn. The Things that hinder it, are, (1.) The Fume of burning Brimſtone. (2.) Alkaline Salts, and alkaline Earths. (3.) Cloſeneſs of the Veſſel. (4.) Too great Heat. And, (5.) Extraction of the Air from the Veſſel, and Liquor, by the Air-Pump.

*Fermented Liquors how preſerved and diſtilled.*

WE are next ſhewn how to preſerve the fermented Liquor; which is a thing known to every one: and afterwards how to diſtil it for its inflammable Spirit; the Apparatus and Manner whereof does not greatly differ from that of diſtilling ſimple Waters, as deſcribed under Proceſs fifteenth. And thus at length concludes the Hiſtory of *Fermentation*; wherein we wiſh the Author may meet with all the Succeſs he deſires, with regard to eſtabliſhing a ſolid Doctrine of general Uſe: for his Notions here ſeem to be but narrow and limited; whereas the Subject is copious, and diffuſive.

43, 44. *Vegetable Matters fermented.*

THE *forty-third* and *forty-fourth* Proceſſes are Exemplifications of the general Doctrine of Fermentation; the one upon Meal and Malt, fermented with Water; the other upon Honey, fermented in the ſame manner; to ſhew that they will thus make what the Author calls Wine.

45, 46. *Diſtilled for Spirit.*

THE *forty-fifth* and *forty-ſixth* Proceſſes are performed upon the preceding fermented Matters, to ſhew the common Way of making inflammable Spirits by Diſtillation; and that an acid Liquor will riſe after the Spirit is come over.

47. *The Spirit rectified.*

THE next Proceſs ſhews the Manner of rectifying inflammable Spirits, by a ſecond Diſtillation; ſo as to obtain them purer than in the two laſt Proceſſes.

THE

THE *forty-eighth* Process shews the Manner of making inflammable Spirits into Alcohol, or high rectified Spirit of Wine, by Re-distillation, without addition. 48. *Made Alcohol.*

THE *forty-ninth* Process shews the Method of making Alcohol, by means of Distillation, with fixed alkaline Salt. 49.

THE *fiftieth* Process explains the common Manner of making Vinegar, in *France*; by setting Wine upon Rape, or the Husk of Grapes, *&c.* in the Sun, to heat for some Days, *&c.* 50. *Vinegar how made.*

PROCESS 51. exhibits the Analysis of Vinegar, or its Resolution, by Distillation into an acid Water, an acid Spirit, an Extract, a Sapa, a Tartar, and an Oil. 51. *Its Analysis.*

PROCESS 52. shews the Manner of rectifying distilled Vinegar, by Distillation, without addition. 52.

PROCESS 53. shews the Manner of rectifying distilled Vinegar from Verdigrease; and the Manner of making Verdigrease itself. 53. *Rectified from Verdigrease.*

PROCESS 54. shews the Manner wherein *Tartar* is generated from Wine; tho' *Process* 8, seems designed for the same purpose. 54. *History of Tartar.*

PROCESS 55. exhibits the Analysis of *Tartar*; or its Resolution into Water, acid Spirit, Oil, and fix'd Alkali; by dry Distillation. 55.

PROCESS 56—61. inclusive, shew the Manner of making Tinctures, by means of inflammable Spirit, or Spirit of Wine. The Operations are performed upon, (1.) Gum-Lac. (2.) Myrrh. (3.) Amber. (4.) Benjamin. (5.) Guaiacum Wood. And, (6.) Scammony: whereas a single Operation might have served for all; the rest being easily reducible to a single Case, by a few short Rules. *History of Tinctures.* 56, 57, 58, 59, 60, 61.

PRO-

62. PROCESS 62. ſhews the Manner of making *Purging Potions*, by mixing the purging ſpirituous Tinctures of Scammony, Jalap, *&c.* with purging Syrups, *&c.*

63. PROCESS 63. is a very ſlight Proceſs, ſcarce worthy of the Name; being no more than dropping Tincture of Benjamin into Water, to make the Liquor called *Virgin's Milk.*

64. *Roſins.* PROCESS 64. ſhews the Method of making artificial Roſins, by adding Water to the ſpirituous Tinctures of reſinous Vegetables, made according to Proceſs 60, and 61.

65. *Eſſential Extracts.* PROCESS 65. exhibits the Manner of making eſſential Extracts, with Spirit of Wine; by an Example in Saffron.

66. PROCESS 66. ſeems too trifling for the Place aſſigned it; being no more than the Recovery of Camphire from camphorated Spirit of Wine, by the addition of Water.

67. *Chemical Quinteſſence.* PROCESS 67. is no more than diſſolving a chemical Oil in Spirit of Wine, under the pompous Title of making a *chemical Quinteſſence.*

68. PROCESS 68. ſhews the Way of making dry *Quinteſſences*, as they are called; being only a kind of Elæoſaccharum, made by adding a liquid Quinteſſence to Sugar, and exhaling the ſuperfluous Spirit of Wine.

69. *Simple and aromatic compound Spirits.* PROCESS 69. ſhews the Manner of making ſimple aromatic Spirits, by an Example in Lavender Flowers, diſtilled with Spirit of Wine.

70, 71. PROCESS 70, and 71. are needleſs Repetitions of the preceding Proceſs; the one upon dry'd Mint, the other upon freſh Roſemary.

72. PROCESS 72. is only the ſame Proceſs repeated upon ſeveral Ingredients at once, as Lemmon-peel, Orange-peel, Roſes, Lavender, Mace, *&c.*

PRO-

PROCESS 73. shews the Method of making common Soap, by boiling Oil with a Lixivium, or Lee, of Pot-ash. 73. *Soaps.*

PROCESS 74. shews how to make a Soap with a distilled Oil, and fixed Alkali; wherein the Secret is perfectly to free both the Oil and Alkali from all aqueous Moisture. 74.

PROCESS 75. delivers a tedious Way of preparing *Tartarised Tartar*, by dropping Oil of Tartar *per deliquium* into a boiling Solution of Tartar; whereas the common Chemists have a much readier, more certain, and perfect Way, by dissolving a Mixture of Salt of Tartar and crude Tartar together in Water. 75. *Tartarised Tartar, &c.*

PROCESS 76. shews a tedious Method of making Regenerated Tartar, with fixed Alkali and Vinegar. A shorter and better Way for the purpose is given by *Barchusen*, and other chemical Writers. 76.

PROCESS 77. shews the Way of making the *Tincture of Tartarised Tartar*, by adding Alcohol to the Production of Process 75. 77.

PROCESS 78. exhibits the Solution of Regenerated Tartar in Alcohol, and is the same Process as the former, perform'd upon the Production of Process 76. 78.

PROCESS 79. shews how to make *Harvey's Tincture of Salt of Tartar*, by digesting common Spirit upon Tartar, roasted, or calcined, only to Blackness. 79.

PROCESS 80. shews the Manner of making *Helmont's Tincture* of Salt of Tartar, by digesting Alcohol upon Salt of Tartar. 80.

PROCESS 81. shews the Way of making *Elixir Proprietatis*, with distilled Vinegar; as the 82d, does with distilled Waters; the 83d, with the addition of fixed Alkali; the 84th, with the 81. *Elixirs.* 82. 83. 84.

the addition of Tartarized Tartar; and the
85. 85th, with the addition of Regenerated Tartar: ſo that theſe are but different Modifications of the ſame Proceſs.

86. *Analyſis of Soot.* PROCESS 86. exhibits the Analyſis of Wood-Soot, in the manner of Proceſs 32, and 33. and ſhews what Parts of Vegetables fly off in burning. And here it is remarkable, that fixed Earth is found in Soot.

87. *Of Amber.* PROCESS 87. exhibits the Analyſis of Amber, after the ſame manner.

88. THE Proceſſes upon Vegetables conclude with the artificial Manner of putrefying them; or making them heat, rot, and change to an animal Nature; ſo as by Diſtillation to afford the ſame Principles as animal Subjects: whence this laſt Proceſs leads directly to the Proceſſes upon Animals, which are next to follow.

*Proceſſes upon Animals.* THE *Proceſſes upon Animals* are introduced with a few Particulars, derived from *Medicinal Hiſtory*, and delivered in the way of Preliminaries.

89—91. PROCESS 89—91. are performed upon *Cows-Milk*; to ſhew, (1.) That when new, it is neither acid nor alkaline, ſaline or ſpirituous. (2.) That it coagulates or curdles with Acids. And (3.) That it turns yellow by being boiled with fixed Alkali.

92—98. *Urine.* PROCESS 92—98. are all performed upon *Urine*, to ſhew, (1.) That new-made Urine is neither acid nor alkaline. (2.) That by Diſtillation it affords a fetid nauſeous Water, neither acid, alkaline nor vinous. (3.) That the Remainder after the Diſtillation is neither acid, alkaline, or ſaponaceous; but ſaline and fetid. (4.) That recent Urine inſpiſſated, and diſtilled with Sand, affords an alkaline Spirit, a volatile Salt,

a fetid Oil, and ſaline Fæces. (5.) That freſh Urine inſpiſſated, and diſtilled with fixed Alkali, affords the ſame. (6.) That recent Urine inſpiſſated, and mixed with Quicklime, affords a fiery Spirit, but not alkaline. And, (7.) That a native Salt is procurable from Urine, in the manner of the eſſential Salts of Vegetables, according to Proceſs 7.

PROCESS 99. is more than ordinarily trifling, tho' ſet off with pompous Words; as only ſhewing, that Milk by ſtanding affords Cream, and turns ſour. 99.

PROCESS 100. ſhews that Urine by Digeſtion, or warm ſtanding, turns alkaline; and Proceſs 101. that, by Diſtillation, it will now afford an alkaline Spirit, a fetid Oil, a volatile Salt, Phoſphorus, and Sea-ſalt. 100, 101.

PROCESS 102. relates the Origin and common Manner of making Sal-ammoniac in the *Levant*; and alſo that it may be obtained from Soot. Proceſs 103. only ſhews that this Salt is neither acid, nor alkaline; Proceſs 104. that it will ſublime into Flowers; Proceſs 105. that mixed with Quicklime, it affords a fiery Spirit, as in Proceſs 97. Proceſs 106. ſhews that this Salt diſtilled with fixed Alkali, affords an alkaline Spirit, and a volatile Salt; and Proceſs 107. ſhews what kind of Salt remained behind in the laſt. Proceſs 108. ſhews that a particular ſaline penetrating Spirit is producible, by mixing a pure alkaline Salt with ſtrong Spirit of Vinegar. 102--108. *Sal-Ammoniac.*

PROCESS 109—113. are all performed upon the White of Eggs; to ſhew, (1.) that the White of a new-laid Egg is neither acid, alkaline, nor ſpirituous. (2.) That it will concrete 109--113. *Whites of Eggs.*

crete to a ſolid Maſs, by the heat of boiling Water. (3.) That it will coagulate with Alcohol. (4.) That being boiled and diſtilled *per ſe*, in a Bath-heat, it affords a large Proportion of an aqueous Liquor. And, (5.) That being kept warm for a few days, it will putrefy.

114—118. *Serum of the Blood.* PROCESS 114—118. are performed upon the *Serum of human Blood*; and ſhew, in the manner already ſo often repeated, that, (1.) Recent Serum of human Blood, is neither acid, nor alkaline. (2.) That it will putrefy by Digeſtion, or warm ſtanding, and turn to an Ichor. (3.) That it will coagulate in boiling Water. (4.) That it will coagulate or grow horny with a dry Heat. And, (5.) That it will alſo coagulate with Alcohol.

119. PROCESS 119. exhibits the Analyſis of Blood, by Diſtillation, to ſhew what Principles it will reſolve into by different degrees of Heat.

120. PROCESS 120. ſhews the Analyſis of Horſes Hoofs; in the manner already ſeveral times performed.

121. PROCESS 121. ſhews the Manner of depurating and ſeparating the Principles, or different Parts obtained from vegetable and animal Subſtances by a dry Analyſis, or ſcorching Heat.

122. PROCESS 122. ſhews that a kind of Soap, or the *Offa Alba*, may be made by mixing pure volatile Salt and Alcohol together.

123, 124, 125. PROCESS 123, 124, and 125. ſhew the common Manner of making Sal Volatile Oleoſum, the Simple the Compound, and the Particular, by diſtilling Spirit of Wine from aromatic Ingredients, Sal-ammoniac, and Salt of Tartar: where a ſingle Example might have been ſufficient.

PRO-

PROCESS 126. shews an extemporaneous Method of doing the same thing, by barely shaking Spirit of Wine, Salt of Tartar, Sal-ammoniac, and Aromaticks together. 126.

THESE Processes upon Animals close with Process 127. which shews the Phænomena of the Blood and Serum; as exposed to the Air, and Fire; or mixed with Water, Salts, Acids, Alkalies, Spirits, Oils and Soaps. 127.

THE *Processes* upon Minerals, begin with *Salts*; proceed to *Sulphurs*; then to *Metals*; and end with *Semi-metals*. And of Salts the Author judges Nitre the propereſt to begin with. *Processes upon Minerals.*

THE Processes therefore from 128—141. inclusive, are all performed upon *Nitre*; and shew, (1.) the Way of trying this Salt; or that it is naturally neither acid, alkaline, nor inflammable. (2.) The Way of purifying it by Solution in Water and Cryſtallization. (3.) How it may be changed to an Alkali, with Tartar and Fire. (4.) How the same may be done with live Wood-coals. (5.) How it is made into *Sal Prunellæ*, by Deflagration with a little Sulphur. (6.) How into *Sal Polychreſtus*, with more Sulphur. (7.) The Way of preparing *Glauber*'s Spirit of Nitre, by distilling the Salt with Oil of Vitriol. (8.) The Way of making *Spiritus Nitri dulcis*, with *Glauber*'s Spirit of Nitre, and Spirit of Wine. (9.) The Way of regenerating Nitre from its own fixed Alkali, and Spirit; barely by mixing the two together, with Water, and suffering the Solution to cryſtallize. (10.) The Way of making a semivolatile Nitre, by using a volatile Salt instead of a fixed one; and proceeding as before. (11.) *Glauber*'s Alcaheſt, or the Oil of fixed Nitre *per deliquium*. (12.) *Nitrum Nitratum*, 128--141. *Processes upon Nitre.*

*tratum*, or Nitre impregnated, and made aci with its own Spirit. (13.) Vegetating Nitre, or the *Caput Mortuum* left in making *Glauber'* Spirit of Nitre, ſhewn to grow downy, or t ſprout in the open Air: And, (14.) the commo Method of making Spirit of Nitre with Bole.

142--146. *Upon Sea-ſalt.*

THE Proceſſes from 142, to 146, incluſive, are performed upon *Sea-ſalt*; and ſhew, (1.) Th Way of purifying this Salt, by Solution in Wa ter, Filtration, and Cryſtallization. (2.) Th Way of making *Glauber*'s Spirit of Sea-ſalt by diſtilling the Salt with Oil of Vitriol. (3. The Way of obtaining its Spirit with Bole. (4. *Glauber*'s *Sal Mirabile*, by diſſolving the *Capu Mortuum*, left in diſtilling his Spirit of Sea-ſalt, and cryſtallizing the Solution. And, (5.) Sea- ſalt regenerated from its Spirit and fixed Al kali.

147.

PROCESS 147. ſhews how Sal-ammoniac ma be regenerated, by pouring its Spirit to th Spirit of Sea-ſalt.

148.

PROCESS 148. ſhews the Method of makin *Tartar of Vitriol*, with Oil of Vitriol and Oil o Tartar *per Deliquium*. And this concludes th Proceſſes upon *Salts*. The next Set are perform upon *Sulphurs*.

149--161. *Upon Sulphur.*

PROCESS 149—161. incluſive, are all per form'd upon common Brimſtone; and ſhew, (1.) Its Nature, Diſpoſition, and how it is to b examined. (2.) How ſublimed by Heat in cloſ Veſſels into Flowers. (3.) How its acid Spiri is obtained by burning under a Glaſs Bell. (4. How it may be diſſolved by Diſtillation an Cohobation, with a volatile alkaline Spirit. (5 How it may be diſſolved in Alcohol, by mean of fixed Alkali. (6.) How made into a *Syrup* by the ſame means. (7.) How diſſolved b boilin

boiling in expreſſed Oil. (8.) How diſſolved by boiling in æthereal Oil of Turpentine. (9.) Its Balſam made into a Soap, as in Proceſs 73. (10.) The Balſam or Soap of Sulphur joined with Alcohol. (11.) Sulphur obtained from Oil of Turpentine and Oil of Vitriol, by Diſtillation. (12.) The ſame obtained from Alcohol and Oil of Vitriol, in the ſame manner. And here end the Proceſſes upon Sulphur. We next proceed to thoſe upon *Metals*; and firſt upon *Iron*.

PROCESS 162—170. are all performed with *Iron*; and ſhew, (1.) The Way of making the Vitriol of Iron, with Oil of Vitriol, and Iron-filings. (2.) The tartarized Vitriol of Iron, by boiling the former with Tartar and Water. (3.) The Way of obtaining the white, grey and red Calx of Iron, by differently calcining the Vitriol of Iron. (4.) The Liquor of Iron *per deliquium*, by running the red Calx in the Air. (5.) The Yellow, or Golden Tincture of Vitriol of Iron, by digeſting it with dulcified Spirit of Sea-ſalt. (6.) The Solution of Iron in *Rheniſh* Wine, by digeſting the Wine upon Iron-filings. (7.) Iron diſſolved by boiling in Vinegar. (8.) Iron ſublimed with Sal-Ammoniac. And, (9.) Certain Tricks or *Luſus*, as the Author calls them; by applying Iron to Brimſtone; ſo as to make them grow hot and take Fire, by mixing them into a Paſte with Water, *&c.* 162--170. *Upon Iron.*

PROCESS 171—179. are performed upon *Lead*; and ſhew, (1.) The Method of making Ceruſe or white Lead, by ſuſpending Plates of the Metal in the Vapour of Vinegar. (2.) The Vinegar of Lead, by boiling Ceruſe in Vinegar. 171--179. *Upon Lead.*

(3.) The Salt or Sugar of Lead, by cryſtallizing the Vinegar of Lead. (4.) The Salt of Lead with a dilute Spirit of Nitre, inſtead of Vinegar. (5.) An alchemiſtical Treatment of the Salt of Lead with Alkalies, in order to procure the *Mercury* of the Metal; which the Author here ſeems, in the alchemiſtical Manner, to intimate poſſible. (6.) The Reduction of the Sugar or Vitriol of Lead to a Calx, by keeping it ſtirred over the Fire. (7.) The Balſam of Lead, by diſſolving the Metal in boiling Oil. (8.) The Balſam of Lead with æthereal Oil of Turpentine, by boiling the Menſtruum upon Sugar of Lead. And, (9.) The Glaſs of Lead by melting Red-Lead with Sand.

180--186. *Upon Silver* PROCESS 180—186. are performed upon *Silver*; and ſhew, (1.) The common Way of diſſolving pure Silver in *Aqua fortis*, or Spirit of Nitre. (2.) This Solution reduc'd to the Vitriol of Silver, by Cryſtallization, or cool ſtanding. (3.) The Lunar Cauſtic, or *Lapis Infernalis*, by melting the Cryſtals of Silver, and pouring the Matter into Moulds. (4.) The Silver Pill, or celebrated Purge in the Dropſy; by mixing a Solution of Nitre with a Solution of the Cryſtals of Silver, and exhaling the ſuperfluous Moiſture. (5.) Inflammable Silver, or Silver made to flame, by putting a little of the Lunar Cauſtic into a ſcooped glowing Coal; whereby the Silver is at the ſame time recover'd. (6.) Silver recover'd when diſſolved in Spirit of Nitre, by Precipitation with Copper-plates. (7.) The *Lunea Cornea*, or Manner of bringing Silver into a horny Subſtance, by precipitating a Solution of the Metal with Sea-ſalt, and melting the Precipitate.

PRO-

PROCESS 187. ſhews that Tin will diſſolve in *Aqua Regia.* 187. *Upon Tin.*

PROCESS 188—192. are performed upon *Copper*; and ſhew, (1.) That this Metal will diſſolve in diſtilled Vinegar. (2.) In a Solution of Sal-ammoniac. (3.) In *Aqua fortis.* (4.) In *Aqua regia.* And, (5.) In volatile Alkalies. 188--192. *Upon Copper.*

PROCESS 193—204. are either performed upon, or by means of Mercury, or Quickſilver; and ſhew, (1.) The Way of purifying Quickſilver, or diſcovering when it is foul and adulterated; and this by means of Diſtillation. (2.) That it diſſolves in *Aqua fortis.* (3.) That this Solution, when rich, ſhoots into a Vitriol by ſtanding. (4.) That this Solution precipitated with Sea-ſalt, makes the white Precipitate of Mercury. (5.) That the ſame Solution evaporated, and urged with a ſtrong Heat, makes the red Precipitate of Mercury. (6.) That the Vitriol of Quickſilver, dry'd, and ſublimed with decrepitated Salt and Vitriol, makes Mercury-Sublimate. (7.) That Quickſilver diſſolv'd in Oil of Vitriol, brought to Calx, and waſhed, makes the *Turbith Mineral.* (8.) That the ſame Calx turns to a fiery Oil of Mercury, by having Oil of Vitriol, ſeveral times drawn over from it. (9.) That Quickſilver being intimately mixed with Brimſtone, makes Æthiops Mineral. (10.) That this Æthiops Mineral being ſublimed, makes factitious Cinnabar. (11.) That all the Metals except Iron, amalgamate with Quickſilver. And here, among the reſt, the Author delivers a ready Way of making the Amalgam of Copper, by grinding the Metal (firſt diſſolved in *Aqua fortis*, then precipitated, waſh'd, and dried) along with Mercury; which we wiſh may ſucceed ſo eaſily as he declares it 193--204. *Upon Quick-ſilver.*

will. (12.) We have another alchemiſtical Proceſs, on the Manner of waſhing Metals, by grinding them with Mercury and Water. But the Author reſerves what he can ſay upon this Proceſs to another Oportunity.

205. *Upon Gold.* PROCESS 205. ſhews the Manner of diſſolving Gold in *Aqua regia*; and with this conclude the *Proceſſes upon Metals.*

*Proceſſes upon Semimetals.* WE are now come to the laſt Stage of theſe Proceſſes; *viz.* to thoſe upon *Semimetals*, which the Author divides into *ſaline* and *ſulphureous.* Under the ſaline kind he only inſiſts upon *Vitriol*, and under the ſulphureous, on Antimony.

206. *Vitriol.* PROCESS 206. therefore ſhews the Manner of analyſing Vitriol, or reſolving it into Spirit, Oil, and Colcothar; that is, the common Method of making the ſtrong Acid, abuſively called Oil of Vitriol; which is performed by calcining the Subject, and afterwards urging it with a violent Heat, in certain earthen Veſſels, or Long-Necks, made for the purpoſe; ſo as to drive over the Liquor into Glaſs Receivers.

207. *Ens Veneris.* PROCESS 207. ſhews the Manner of making what is called *Ens Veneris*, from the Colcothar remaining in the preceding Operation; by ſubliming the waſhed Calx, with Sal-ammoniac.

208—227. *Proceſſes upon Antimony.* PROCESS 208—227. are all performed upon *Antimony*; which is here produc'd as an eminent Example of the ſulphureous Tribe of Semimetals. Theſe Proceſſes ſhew, (1.) The Way of diſſolving Antimony in *Aqua regia.* (2.) How a real Brimſtone may be obtained from it, by means of the preceding Solution, and Waſhing. (3.) That Antimony turns to a Glaſs, by being firſt calcined, and afterwards melted. (4.) The common Way of making the Regulus of Antimony,

mony, by melting it with the fluxing Salts; or with Tartar and Nitre. (5.) The Way of making the Martial Regulus, by melting Antimony with Iron and Nitre. (6.) The Way of making the *alchemiſtical Regulus of Antimony*, in which Subject the Author ſays he is aſhamed to own how great a Part of his Life-time he has ſpent. (7.) The Way of obtaining the Golden Sulphur of Antimony. (8.) The common Method of making the *Crocus of Antimony*. (9.) A mild Emetic from Antimony. (10.) A diaphoretic Antimony with Nitre. (11.) The common diaphoretic Antimony. (12.) *Antimonium Nitratum*. (13.) The fixed Sulphur of Antimony. (14.) The Butter and Cinnabar of Antimony. (15.) The Way of reducing the Butter of Antimony to an Oil. (16.) The *Mercurius Vitæ* of Antimony, and the Regulus thereof. (17.) The Philoſophic Spirit of Vitriol, or the filtred acid Liquor of the *Mercurius Vitæ*. (18.) *Helmont*'s Flowers of Antimony. (19.) *Helmont*'s fixed diaphoretic Flowers of Antimony. (20.) And laſtly *Helmont*'s purging *Diacelſtateſion*, from the fixed Flowers of Antimony; all which, as being trite things, of inferior Conſideration (except the alchemiſtical Regulus) we have lightly paſſed over, or barely indicated.

THE whole is cloſed with the *Recapitulation*, mention'd above; for which as there was no great neceſſity, ſo it contains very little to the purpoſe; being only a jejune and dry Indication of Particulars, occurring under the Proceſſes, to give ſome light into the Buſineſs of *Chemical Solution*, *Coagulation*, *Precipitation*, *Effervescence*, *Acid and Alkali*, *Taſtes* *The Author's Recapitulation.*

*and Odours*, and the *Production*, *Deſtruction*, and *Change of Colours*.

AND thus at length we finiſh our Account of this celebrated Work; having endeavour'd, as we went along, to give a ſummary View of its ſeveral Parts. We have been the larger upon it, becauſe great Expectations were formed of it, as coming from a very eminent Man, of long Experience in the Art, and now in the Prime of his Life for Judgment and Knowledge. We have a great Veneration and Eſteem for the Author, and his other Works; but muſt take the liberty to ſay, that a better Syſtem of Chemiſtry might have been expected from him, who has practiſed and publickly profeſſed this Art for ſo many Years; eſpecially when he took a conſiderable Time to publiſh his own Work, after it had been officiouſly and pyratically printed by others. The Deſign is laudable and noble; *viz.* the Inſtruction of Beginners and Learners in Chemiſtry: but then the Book is not well ſuited to this End; as being wrote in an affected and intricate Manner; not adapted to the Capacities of Learners; ſo as in this reſpect to fall ſhort even of the ſurreptitious *Latin* Edition; and much ſhorter of the *Engliſh* one, given ſome Years ſince from that. Upon the whole, the Author has ſwelled his Work with many needleſs Repetitions; given us ſcarce any thing new, or better deſcribed than in other Authors; often dwells upon trifling Particulars; raiſes many things beyond the Truth; ſhews no Œconomy with regard to the due Diſtribution and Printing; and might, according to his own View, have reduced it to half the Size.

IF an *Engliſh* Tranſlation be gone on with, we hope theſe Inconveniences will be remov'd; otherwiſe its Readers may deſerve to be pitied. We hope alſo, as the Work was intended to give only the Elements of Chemiſtry, and is no more than an ordinary Collection from other Writers, that the learned Profeſſor will, according to his *repeated Intimations*, publiſh ſomething of his own, of a higher kind, to put his Admirers in countenance, make his Readers ſome ſort of Amends, and farther inſtruct thoſe who have already made ſome little Proficiency in the Art; tho' they are not arrived to that Perfection therein, of which he is or ought to be Maſter.

## ARTICLE II.

*Nicolai Holtii, V. D. M.* Apophoreta Sacra; ſive Diſſertationum Theologicarum Varii Argumenti Faſciculus.

That is,

*Theological Diſſertations upon divers Subjects, by the Reverend Mr.* Nicholas Holtius. Leyden 1732. 8*vo. p.* 272. P.

MR. *Holtius* has not thought fit to tell us, in the Title-page of his Book, where he exerciſes his paſtoral Functions; but as he has dated his Dedication from *Coudekerk*, a little Village near *Leyden*, we have reaſon to believe he is a Miniſter of that Place. But where-ever be his Flock, they are not in the ſame danger, as was lately a certain Congregation in *England*, of having, as 'twas ſaid, Poiſon adminiſtred to

them inſtead of wholeſome Food: for immediately after the Title, we meet here with a Declaration, that theſe Diſſertations have been found *Orthodox*, by the Profeſſors of Divinity at *Leyden*. How far ſuch a Certificate may recommend a Book to ſome of our *Engliſh* Readers, we ſhall not take upon us to determine; but we muſt obſerve in behalf of our Author, that being a Miniſter of the National Church in *Holland*, he is ſubject to the *Dutch* Synod, and is not at Liberty to publiſh any Book, without having firſt obtained from the Miniſters appointed to examine all the Writings of their Fellow-Clergymen, or from the Profeſſors of Divinity, a Certificate that the Book is ſound and Orthodox: And if a Miniſter of the Eſtabliſh'd Church publiſhes any thing without his Name, he is liable, if diſcover'd, to be proſecuted, for having broken through the Conſtitutions of the Synod; and in ſuch a Caſe the Penalty is, to be ſuſpended from his Functions for ſome time, nay, he is often in danger of being depriv'd of his Living. It is therefore no wonder, if under ſuch *Difficulties and Diſcouragements* the *Dutch* Divines publiſh nothing, but what is common and trivial, or what runs in an odd myſtical Train. They muſt not go out of the beaten Road, or if they dare venture out of it, it muſt be only in Matters of little or no moment. It is true, they that are not of the Eſtabliſh'd Church, as the Remonſtrants, enjoy more Liberty; which is the Reaſon, why generally ſpeaking, their theological Performances abound with Senſe, and come nearer to thoſe of our *Engliſh* Divines: But this only by the way, we ſhall now give an Account of Mr.

r. *Holtius*'s Book, which contains five Differ-
ions.

HE has intitled the firſt *Mackpelah, and Ha-
l-dama*[b]; *Or, of the Privilege of being bury'd in
e Land of* Canaan. Every body, ſays our
uthor, will grant, that the Cuſtom of bury-
g the Dead, is not only very ancient, but
kewiſe more ſuitable to the Dignity of human
ature, and more proper to teſtify our Hope
a future Reſurrection, than the burning or
y other ancient Method of diſpoſing of them.
will not diſpute Mr. *Holtius*'s Obſervation con-
erning the Decency of hiding dead Bodies un-
r ground, eſpecially if they be cover'd with
arth deeply enough to prevent all dangerous
nd noiſome Exhalations. But then, I queſtion
ery much, whether a Man of Senſe can approve
f the Cuſtom now generally prevailing over
ll Chriſtendom, of burying the dead in Cities,
ay in the very Churches. Among the ancient
*Romans*, it was forbidden by the Laws of the
welve Tables, to bury or to burn the dead in
*Rome*. *Hominem mortuum, inquit Lex in XII.
Tabulis, in Urbe neſepelito neve urito*, ſays *Tully*[c].
And here I ſhall obſerve, after Mr. *Bernard*,
he late Author of the *Nouvelles de la Repub-
ique des Lettres*, that "whatever might have been
the Reaſons of that Law, the Chriſtians who
have borrowed ſo many ſuperſtitious Cuſtoms
from the *Heathens*, ſhould have done well,
if they had imitated them in this Law. E-
very body knows, that the inviſible Particles,
which are continually exhaling from putre-
fied bodies, may corrupt the Air, and cauſe
a great many Diſtempers[d]." *Verheyen*, a fa-
ous Phyſician, ſignified in his Epitaph, which
he

[b] See Gen. xxiii. 17. Acts i. 19. [c] De Leg. Lib. II.
[d] Nouv. de la Rep. des Let. 1703. p. 138.

he made himſelf, how much he diſlik'd the Cuſtom of burying the Dead in Churches. *Philippus Verheyen, Medicinæ Doctor & Profeſſor, partem ſui materialem hic in Cæmeterio condi voluit, ne Templum dehoneſtaret, aut nocivis halitibus inficeret; requieſcat in pace* [d]. And I have heard of another Phyſician, who deſired to be bury'd ſomewhere in an open Field, far off from any inhabited Place, that he, who had been uſeful to his Countrymen during his lifetime, might not be hurtful to them after his death. But a Notion has prevailed, that there is a certain Holineſs belonging to Churches, or conſecrated Places, as if one could more eaſily go to Heaven from thence, than from any unconſecrated Place. True Chriſtians however ſhould not mind how their Body is diſpos'd of after death, tho' for Decency's ſake, and in compliance with other People's weak and miſtaken Notions, it is fit they ſhould take care to have their Friends and Relations bury'd as uſual. *Famæ tantum & conſuetudini tribuendæ funebres pompæ & exequiæ; contemnendæ idcirco in nobis ſunt, ſed in noſtris non negligendæ.*

IT is true, the ancient Patriarchs have not been indifferent as to the Place where their Remains ſhould be depoſited; and, as our Author obſerves it, they look'd upon it as a Privilege, to be bury'd in the Land of *Canaan*, as appears from *Jacob* and *Joſeph*'s Wiſhes, who both dying in a ſtrange Land, deſir'd their Bones ſhould be carried into the Land of *Canaan*; for which purpoſe they took an Oath, the former of his Son, the other of his Relations [e]. Mr. *Holtius* ſays the Reaſon of this Deſire of the Patriarchs was

[d] Journal des Sçav. Fevr. 1710. p. 227. [e] Gen. xlvii. 29—31. and l. 25.

was their Faith; and he adds, that a Christian cannot deny it, since St. *Paul* tells us of *Joseph*, that *by Faith, when he dy'd, he gave Commandment concerning his Bones*[e].

BUT, it may further be ask'd, what the Fathers did especially look for, in the Land of *Canaan*, which could not be found in any other Country? Why, they had a regard, answers our Author, to the Benefits of the Covenant of Grace, which God had entered into with them. The being bury'd in the Land of Promise, was to them a Sign and a Pledge, that *Jehovah* would be their God, even after their Death: For this reason, *Abraham* altho' he had no Inheritance in that Land, nay, *not so much as to set his Foot on*[f], and altho' he would not buy an Estate there, but rather wait patiently, 'till God should grant the whole Land to his Seed, yet he bought for himself and Family a Burying-ground: Thereby he testified his Hope, that tho' God did not give him during his Life-time the promis'd Land, yet he would not forsake him after his Death, but would perform whatever he had promised him, *viz.* that he would be his God, and of his Offspring, and grant them all the Benefits of Grace, and among those a Deliverance from Death, and Life everlasting. Thus, according to Mr. *Holtius*, the Fathers of the Old Testament did expect another Life hereafter, and this Expectation was the only Reason of their desiring to be bury'd (in the Cave of *Mackpelah*) in the Land of *Canaan*. What shews further, that the Fathers could have no other Reason for wishing to be bury'd in that parti-

[e] Hebr. xi. 22. [f] Acts vii. 5.

particular Cave, is, that after the Children of *Iſrael* were poſſeſſed of the Land of *Canaan*, we do not read that any body ever deſir'd to be bury'd in that Cave; ſurely, becauſe every Part of the Land being then become a Pledge of God's Grace, there was no more occaſion for the particular Burying-place bought by *Abraham*.

OUR Author next inquires, into the Signification of the Word ξένοι Strangers, for whom St. *Matthew* tells us the Prieſts bought the Potters-field for a Burying-ground [a]. Commentators do not agree who theſe Strangers were; the common Opinion is, that they were *Jews* by Religion, tho' Strangers in *Judea*: Others think they were *Heathens*, and this is Mr. *Holtius*'s Opinion; he obſerves that tho' the Word ξένος ſignifies any Stranger, yet 'tis uſed by the Authors of the New Teſtament, particularly for *the Heathens*, as it appears, ſays he, from that Paſſage of St. *Paul*, who ſays, (*Eph.* ii. 12.) that the *Epheſians* were *Strangers from the Covenant of Promiſe*. But I'll beg leave to obſerve, that the Apoſtle not ſpeaking here of *Strangers* in general, but of *Strangers from the Covenant of Promiſe*, it doth not follow from thence, that the word *Strangers*, where it ſtands abſolutely and without any addition to determine its Signification, denotes a Heathen; nay, if any body will be at the pains of conſulting all the Places of the New Teſtament, where the Word ξένος occurs [b], he will find that except in the above-mention'd Paſſage, it ſignifies no where a Heathen in oppoſition

[a] Matth. xxvii. 7. [b] *See* Matth. xxv. 35, 38, 43, 44. xxvii. 7. Act. xvii. 18, 21. Rom. xvi. 23. Heb. xi. 13. xiii. 9. 1 Pet. iv. 12. 3 Joh. 5.

ſition to a Believer, but always what we call *Stranger*, or a *Foreigner*. But then, if Mr. *Holtius* had took the Word in that Senſe, he ould have loſt all the ſublime Myſteries he ſcovers in the Prieſts buying a Burying-place r the *Heathens* in *the Land of Promiſe*: Before e give any account of theſe Myſteries, we uſt take notice, that our Author himſelf ſtarts ur Objections againſt his Explication of the ord ξένος. One may object, ſays he, firſt, hat the *Romans* being Lords and Maſters in *udea*, they could provide Burying-places for emſelves, without ſtanding in need of having em appointed by the *Jews*. Secondly, They ould not be ſatisfied with ſuch a little deſpica-le Place, as a Field bought at the Price of hirty Pieces of Silver. Thirdly, The Care of urying Strangers did not belong to the Prieſts. ourthly, If there was occaſion for ſuch a Bu-ying-place, it ſhould have been bought long efore this time, even from the time, when the *ews* were firſt ſubdu'd by the *Romans*. What ur Author anſwers to the firſt and ſecond Ob-ection, is in ſhort, that this Burying-place ight have been appointed, not for the *Ro-ans*, or for the Chief of them, but for a ultitude of *Pagans*, who from all Places re-orted to *Jeruſalem*, either out of Curioſity, or r the ſake of Trade. The third Objection ems to Mr. *Holtius* of no moment at all, and ntirely unworthy its Author, who is the famous *rctius*: for the Prieſts did take care of the urial of Strangers, not as Prieſts, but as Mem-ers of the *Sanhedrim*, or Senate, to whom ey communicated that Affair, *as it is poſitively id in the Text*; and ſurely, it was as much the uſineſs of the Senate to aſſign a Burying-place for

for *Heathens*, as it was to take care of the burying of them, that had been executed for their Crimes. But here we muſt obſerve, that Mr. *Holtius* has been a little too haſty, and did not carefully conſider the Text of St *Matthew*, who ſays [c] indeed, that the *Chief Prieſts* [Συμβούλιον λαβοντες, that is] *took counſel*, or conſidered among themſelves, but has not a Word of their relating the Affair to the Senate. To the fourth Objection may be anſwered, that there might have been already Burying-places for Strangers, which being not ſufficient, the Number of Strangers increaſing daily, the Prieſts thought fit to buy another Piece of Ground for the ſame purpoſe.

WE come now to the Myſteries, our Author finds in the Prieſts buying in the Land of Promiſe a Burying-place for Strangers, that is, in his Opinion, for *Heathens*. By this, ſays he, was ſignified, Firſt, That the *Heathens* were ſhortly to become Believers, for Unbelievers were deny'd a Burying-place in the Land of *Canaan*. Secondly, This was a Sign that they ſhould be Partakers of all the Bleſſings of *Abraham*. Thirdly, This Burying-place was *bought* for the *Heathens*, and was not their *Property*; and doth not this plainly intimate that the *Heathens* were always to be Strangers in the Land of *Canaan*, but Citizens of Heaven? This then was to them a ſure Proof of a Reſurrection from the Dead.

THE ſecond Diſſertation is intitled *Eccleſia Chriſtus*, *The Church Chriſt*; and is a ſort of a Paraphraſe on the eighth Pſalm. Mr. *Holtius* intends to ſhew, that the Subject Matter of this Pſalm is the Church, but with Chriſt at the Hea

[c] Ch. xxvii. 7.

ead of it. Every Sentence of that Pſalm is plain'd here in a very myſtical Manner, and t too with the help of the *Maſoretick* Accents, ich our Author knows excellently well how make uſe of. But as we think our Readers not very fond of theſe Myſtical and Rabini- Niceties, we ſhall not enter here into many rticulars. However, to give the Reader a tion of Mr. *Holtius*'s way of Reaſoning, we ll obſerve, that altho' St. *Paul*, in his ſecond apter to the *Hebrews*, ſeems to apply the hth Pſalm to *Chriſt*, yet our Author thinks, th *David* and St. *Paul* ſpeak of the Church. r, ſays he, in the preceding Chapter, the poſtle has ſpoken of *Chriſt*'s Dignity and Su- reminence over the Angels; ſo that in the cond Chapter, he muſt needs ſpeak of the erogatives of the Church, to which God has anted what he never granted unto the An- ls, namely, *unto them he has not put into Sub- tion the World to come*, which he has ſubmit- to the Church.

BUT, ſays our Author, if the Church is ſo ch above the Angels in Dignity, how can it ſaid of her, *Thou haſt made him* (her) *a little wer than the Angels?* Indeed, any body, but r. *Holtius* would be at a loſs, how to ſolve h an Objection: but for his part, he knows w to get rid of it in a very gallant and eaſy anner. *Thou haſt made him* (her) *a little lower n the Angels*; ſignifies with me, ſays he, *In hort time thou makeſt him EQUAL, nay PERIOR to the Angels, Thou raiſeſt him Condition NOT inferior to theirs.* This is ly a very good Way to explain the Scrip- e, and to make it ſupport any Notion a Man y invent. I wonder Criticks ſhould not fol-

low

low the ſame Way to rid themſelves of the Di
ficulties they find in the profane Authors.

THE third Diſſertation bears the Title o
*Remuneratio Apoſtolica*, *The Apoſtles Reward*
Here our Author undertakes to explain th
eleventh Chapter of *Zachariah*; this Chapter
ſays he, contains a Prophecy very hard to un
derſtand, eſpecially where it ſpeaks of the Price
for which the Lord was ſold, and which by S
*Matthew* is apply'd to *Chriſt*'s being ſold b
*Judas*. Yet Mr. *Holtius* doth not doubt, bu
he may explain this Chapter in ſuch a Manner
as to make it eaſy to the meaneſt Capacity. H
looks upon the whole as a Viſion of the Pro
phet; the Shepherd, ſays he, who, by *Jeho*
*vah*'s Command, ſeems to *feed the Flock*
*Slaughter*, is not the Son of God, as many ha
thought, but *Zachariah* himſelf, who fancy'
he had tranſacted the whole Affair, as he he
relates it. And no body, ſays our Author, ca
doubt, but by this emblematical Prophec
God intended to forewarn the *Jews*, of wh
ſhould happen to them, how difficult ſoever
be to know, what theſe things were. But M
*Holtius*, who is very clear-ſighted, diſcove
here ſeveral Marks or Characters, which enab
him to aſcertain the preciſe Time, when th
Prophecy was accompliſh'd.

THE firſt Mark, is the Deſtruction of t
Temple, under the Emblem of *Libanum*, an
of the City, by Fire; which Deſtruction w
ſoon to happen, and to be followed by the O
verthrow of the whole Common-wealth, (Ver
1—3.) The ſame Deſtruction is ſpoken of
Verſe the ſixth, where it is further intimate
that the *Jews* ſhould be deſtroy'd by *the*
*Ki*

*King*, who can be none but the *Roman Emperor*, for the *Jews* have not been deſtroy'd by any other, and they ſay themſelves [a], *We have no King but* Cæſar.

THE ſecond Character is to be found in Verſe the ſeventh, where the Prophet gives us the Reaſon why the paſtoral Care ſhould ſtill continue, namely, *for the ſake of the Poor*; from whence we may conclude, that God intended the *Jewiſh* Nation ſhould ſtill *be fed*, not indeed for the ſake of the whole Nation, but only for the ſake of that *Remnant*, who, tho' contemptible in the ſight of Men, ſhould yet be brought to believe in *Chriſt*, before the final Overthrow of the whole Nation.

OUR Author finds a third Character, in the ninth Verſe, where the Shepherd hints to the whole People, that this merciful feeding of the Flock ſhould ſoon be at an end; and that then the final Deſtruction of the *Jews* ſhould immediately follow.

A Fourth Character of the Time, when this Prophecy was to be accompliſh'd, we find, ſays Mr. *Holtius*, in Verſe the thirteenth; from which it appears, that before all, that is here propheſy'd, was to happen, the Lord was to be appraiſed at the Price of thirty Pieces of Silver.

FINALLY, there is a fifth Character to be drawn from the ſixteenth Verſe, where it is ſaid, that a faithful Shepherd is to be raiſed, not in the Land, as is wrongfully put in our *Engliſh* Tranſlation, and in all others, as far as I know; but in *that* Land, to wit, in *Judea*,

[a] John xix. 5.

among the *Jews*, and conſequently before their final Overthrow.

FROM all theſe Characters and Obſervations our Author infers, that the Event, ſpoken of in this Prophecy, muſt have happened between the Death of our Saviour, and the Overthrow of the *Jewiſh* Nation: And this, we think, is ſufficient to give our Readers a Notion of Mr. *Holtius* his Method of expounding the Scripture. We'll ſay but a Word or two of the following Diſſertations.

THE fourth is intitled *Fons Vitæ*, *The Fountain of Life*, and is an Explication of the fifty-ſeventh Verſe of the ſixth Chapter of St. *John's* Goſpel. Here our Author intends to ſhew, that theſe Words of the Evangeliſt, *The living Father has ſent me, and I live by the Father*, do not relate to the *æconomical* ſending of *Chriſt*, as the Meſſiah and Redeemer of Mankind, but to his *Eternal Generation*, by which *he received from the Father, by a natural Communication, a divine Life.* This Diſſertation is levelled againſt the famous Dr. *Lampe*, in his Life-time Profeſſor of Divinity at *Utrecht*. Mr. *Holtius* knows very well, how to make uſe of the *Argumentum Theologicum ex Invidia ductum* [a], that is, to render his Adverſary odious, to repreſent him as an Heretick, in order to get a more eaſy Victory over him. But, for that Reaſon, we don't think it proper to give an account of this Diſſertation; and beſides, it is written in ſuch a *ſcholaſtical* Way, that the greateſt part of our Readers ſhould underſtand nothing of it; nay, I queſtion whether our Author underſtood himſelf.

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[a] Vid. *Cleric. Oper. Philoſ. Vol.* I. *p.* 247, & *ſeq.*

THE fifth and laſt Diſſertation is intitled *Unctio propria & Metonymica, The Unction proper and Metonymical: or, Of the Word Chriſt*, as it ſignifies *an Anointed*. It is not an eaſy thing to ſay, what our Author's Deſign is in this Diſſertation, and much leſs to make a coherent Abſtract of it. This Diſſertation is ſo full of Digreſſions, and ſo confuſed and dark, that one ſcarce knows, what to make of it; nay, this Fault runs thro' all the former Diſſertations, and this we may plead for ourſelves, if this Abſtract is not ſo regular, as we could have wiſh'd. But to return to our Author, after having exhauſted his Common-Places about the Etymology of the words Chriſt and Meſſiah, he inquires into the Reaſons why ſome Perſons were anointed, and ſome not, before they enter'd upon their Functions. Some Functions, ſays he, were *neceſſary*, and ſome were *free:* he calls *neceſſary* thoſe, which the Church or Commonwealth could not be without, as thoſe of Teachers and Magiſtrates; and he calls *free* thoſe, which God eſtabliſhed out of his own Good-Will and Pleaſure, as thoſe of Prophets and of Kings. Hence it is, ſays he, that all the *Aaronical* Prieſts were wont to be anointed, as well as *ſome* Kings. To be conſiſtent with himſelf, he ſhould have ſaid *all* Kings, ſince, according to his Definition of *free Functions*, all Kings were eſtabliſh'd by God; but then he was ſenſible, that a few only of them have been anointed; and this he endeavours next to account for. Some very learned Men, ſays he, maintain, that all the Kings of *Judah*, nay, and of *Iſrael*, were wont to be anointed: Others chuſe rather to defend the common Opinion of the *Jews*,

*viz.* that no Kings were ever anointed, but they that were the firſt of their Family, who aſcended the Throne, or elſe they that came to be Kings, after the natural Order of Succeſſion had been interrupted, or there had been ſome Diſpute or Struggle about it. Our Author likes neither of theſe Opinions; the firſt, ſays he, is ἄπρ γεαφῆς, *unſcriptural*, and the other may eaſily be ſhewed to be againſt the Scripture. What then is Mr. *Holtius's* Opinion? Why, we muſt, ſays he, by all means maintain, that Unction has never been uſed, but when a Perſon or Family was appointed by God's expreſs Command, to any Employment, either Eccleſiaſtical or Civil; but never when a Perſon came to an Employment, tho' never ſo holy, by the Appointment of Men. This he endeavours to ſhew, by entering very minutely into Particulars; but we cannot follow him here, without being too tedious, and making this Abſtract too long.

FROM this Poſition, that no body was ever anointed, but he, that was immediately appointed by God to ſome Office, Mr. *Holtius* infers the *Metonymical* Senſe of the Word *anointed*, which ſignifies according to him, any Perſon choſen by God immediately, and in an extraordinary Manner, either to enjoy ſome great Honour, or to exerciſe ſome Office, tho' he was never actually anointed; and this is the Reaſon, why our Saviour is call'd the Anointed, the Meſſiah, or Chriſt: The remaining Part of this Diſſertation is all taken up with explaining this Unction of *Chriſt*; but we don't think it neceſſary to give an Account of what our Author ſays upon this Subject, becauſe we have found nothing here, but what may be met with in almoſt

almoſt every Syſtem of Divinity, eſpecially in thoſe of the *Dutch* Divines.

To conclude, if any body is fond of ſcholaſtical Notions, and a myſtical Expoſition of the Holy Scripture, he will find enough wherewithal to ſatisfy himſelf in theſe Diſſertations of Mr. *Holtius*, who doth not want Learning and Wit to ſupport his Notions with a Shew of Reaſon; or, when Wit fails him, he knows how to make amends for the want of it, by talking in a deciſive and peremptory Way, or by branding his Adverſaries with the odious Titles of *Socinians* and *Hereticks*. But as for ſound Reaſon, and a critical Way of explaining the Scripture, it is what muſt not be expected from our Reverend Author.

## ARTICLE III.

Nouveaux Sermons ſur l'Hiſtoire de la Paſſion de notre Seigneur JESUS CHRIST, & ſur des Sujets, qui y ont du raport. Par feu M. JAQUES SAURIN, Paſteur à la *Haye*.

That is,

*New Sermons on the Hiſtory of the Paſſion of our Lord* JESUS CHRIST, *and other Subjects relating thereto. By the late Reverend M.* JAMES SAURIN, *Miniſter at the* Hague. *Two Vol.* 8*vo. Printed at* Rotterdam *for* Jean Daniel Beman MDCCXXXII.

Extract of the Second Volume.

*See the Extract of the first in our last Journal,* Art. XXIX. p. 541.

SERMONI. (*Of Christ being substituted to the ancient Victims*, from *Hebr.* x. v. 5, 6, 7.) begins with saying, that to have *Christ* for our
p. 1. Redeemer, and for a Model to institute our Lives by, is the only Way to Heaven.

p. 4. MR. *S.* considers the Words of his Text in a double Sense. I. As spoken by *Christ* himself, who substitutes his Person to the ancient Victims, and likewise the Excellency of the Gift. II. He puts the same Words in the Mouth of his Hearers, and from this second Sense he draws a Conclusion to the first, and endeavours to stir his Audience to Gratitude for so an inestimable a Present.

IN the first part he endeavours first to verify his Text, which is only a Quotation. 2dly, To explain it. 3dly, As it is one of the most essential Truths of *Christianity*, he endeavours to establish it on the firmest Foundations.

IN the Quotation, which is from *Ps.* XL. the Author of the Epistle quotes the LXX. who say, *A Body hast thou prepared me*; whereas in the *Hebrew* 'tis, *Mine Ears hast thou opened, or bored*; which Difference is thus reconciled by our
p. 20. Author. 1. The *Greek* Word made use of by the LXX, and St. *Paul*, and which is render'd into *English* by *prepared*, signifies either to *dispose, or to mark, to seal, to fit*, &c. 2. The *Jewish* Rites were but little known among the *Heathens*, before the Translation of the LXX. 3. 'Twas a Custom very much in use among the *Heathens*, to make certain Marks on the Bodies of such as belonged to them; as to *Soldiers*,

*diers, Slaves,* ſometimes to *Apprentices,* and to ſuch as put themſelves under the *particular Protection* of ſome *God.* Theſe Marks were called στίγματα (from whence comes our *Engliſh* Word *ſtigmatize.*) There are in the ſacred Writers ſeveral Alluſions to this Cuſtom. The LXX, or whoever were the Tranſlators of the Verſion called by that Name, fearing, that if they tranſlated *verbatim,* as it is in the *Hebrew, mine Ears haſt thou bored,* (alluding to the Cuſtom, or Law, *Exod.* xxi. 6.) they ſhould not be underſtood by the diſperſed *Jews,* or the *Heathens,* they tranſlated, *thou haſt marked my Body,* or *thou haſt fitted,* or *prepared my Body for the Buſineſs I am going to undertake.* Therefore St. *Paul,* to convey the Idea of the Prophet to the *Heathens,* makes choice of this Tranſlation The Author having ſhewn the Excellency of the *Evangelical* Victim over the *Levitical,* he proceeds to Part II. wherein he preſſes his Hearers to offer up their Paſſions, to be a *holy &c. Sacrifice to God,* &c. &c. p. 22.

SERMON II. *Of true Chriſtian Glory,* (from *Galat.* vi. 14.) St. *Paul*'s Deſign in writing to the *Galatians,* was chiefly to *revive the Spirit of Chriſtianity* he had, himſelf, ſpread into *Galatia*; and which *Cerinthus,* (the Author preſumes) a noted *Hereſiarch,* and the *Cerinthians* endeavour'd to ſtifle there, under pretence that it was unlawful to ſet aſide the *Levitical* Law. St. *Paul* convinces them of their Error by ſeveral Arguments, throughout this whole Epiſtle. p. 45.

MR. *S.* to clear his Text, propoſes to examine, I. Wherein conſiſt theſe Sentiments of a *Chriſtian,* that cauſe *the World to be crucified unto him, and him unto the World.* IIdly, He ſhews that in theſe Sentiments conſiſts the true

*Chriſtian Glory*. III. He proves, that the Croſs of *Chriſt*, alone, can inſpire one with theſe Sentiments; from whence he infers, that the true *Chriſtian Glory* can only be found in the *Croſs* of *Chriſt*.

SERMON III. preached on *Whitſunday*, (from 2 *Corinth*. I. 21, 22.) This Sermon is preceded by a Prayer ſuited to the Occaſion.

MR. *S.* divides his Diſcourſe into three Parts. In the I. His Deſign is to clear the Expreſſion
p. 81. uſed by St. *Paul*, in the Text, to expreſs the Operation of the *Holy Spirit* in our Hearts. In the II. He propoſes to explain the Nature, and prove the Reality of it. In the III. He ſhews what Diſpoſitions, in Man, retard or promote the Succeſs of it.

p. 88. IN the firſt Part, our Author labours to prove the Godhead of the *Holy Spirit*, and for that quotes *John* xvi. 12. which, in his Opinion, is parallel to his Text, *&c.*

WE deſire Leave to preſent our Readers
p. 95. with a Specimen of Mr. *S*'s way of arguing, in the ſecond and third Parts, which are here blended together. Our Author lays down, that every Operation of the *Holy Spirit*, in the Hearts of *Chriſtians*, requires ſome Duty from them, without which, this Operation becomes unfruitful: Refuſing to acquit oneſelf of that Duty, is what is called in Scripture, *to quench*, *reſiſt*, *afflict*, *revile the Spirit:* now *to quench*, &c. the *Spirit*, in the Scripture-ſtile, is to render this Operation unfruitful. For the better underſtanding this Principle, the *Holy Spirit* muſt be conſidered, either as *God-Omnipotent*, or as a wiſe Law-giver, and *God-Omnipotent*, at the ſame time. Man muſt likewiſe be conſidered, either as a *phyſical* Being, or a *moral* Being, or as a

*moral*

*ral* and *physical* Being, at the same time. consider the *Holy Spirit* in the Conversion Man, as *God-Omnipotent*, and Man as a *sical* Being, whom the *Holy Spirit* by his *nipotence* is about to convert, and Man as a er passive Being, is, according to our Author, a very *corrupt* Morality. To consider *Holy Spirit* in this Operation as a *Law-giver* y, and Man as a mere *moral Being*; to say *Holy Spirit* only proposes his Laws, and Man, of himself, fulfils them without any ernatural Assistance, is, says he, to teach *rroneous* Theology. But to consider the *Spirit* as *God-Omnipotent*, and *Law-giver* he same time, and Man as a *moral* and *physical* Being, at the same time; this, says our Author, is to reconcile the Rights of *Theology*, and *Morality*. —— 'Tis acknowledging there are certain Dispositions in Man that retard, or accelerate the Success of God's Operation in our Hearts, *&c.* from whence he infers the Necessity all Men are in to examine the Truth of the *Christian Religion*, &c.

SERMON IV. (*Of God's Covenant with the Israelites*, from *Deut.* xxix. 10—19.) after having shewn the great *Analogy* between the *legal* and *evangelical Covenant*, so that they may be called but one, and the same; both being Covenants of *Grace*; considers five Things in the *Israelitish Covenant*.

I. THE Holiness of the Place where it was [illegible], *Ye stand all this day before the Lord your* p. 122. [illegible] that is to say, before his *Ark*, the most [illegible]t *Symbol* of his Presence.

II. THE Universality of the Covenanters: *[illegible] and this Day* ALL *of you before the* Lord *your*

*your* GOD, &c. to the end of the eleventh Verſe.

III. THE reciprocal Obligation. *Ye ſtand before the Lord, that on the one hand* he *may eſtabliſh thee for a* People unto himſelf; *and, on the other,* HE *may be unto thee a* GOD.

IV. THE Extent of the Covenant. It is a Covenant without Reſerve. GOD engages to give himſelf to the *Iſraelites, as he had ſworn to their Fathers Abraham, Iſaac, and Jacob.* The *Iſraelites,* on their part, engage to give themſelves to GOD, and to abjure all manner of Idolatry, ver. 18.

V. AND laſtly, the Sacredneſs of the Oath. *Thou entreſt into Covenant with the Lord thy* GOD, *and into his Oath.*

SERMON V. preach'd on the fifth of *April* 1724, *a Faſt-Day,* (from *Jerem.* xvii. 14, 15, 16.) The Author, for the better underſtanding of the Words of his Text, gives a ſhort and diſtinct Hiſtorical Account of the Circumſtances the *Jews* were in, when theſe Words were
p. 156. ſpoken.

THE Text, ſays he, is naturally divided
p. 161. into two Parts.

I. THE Accuſation brought againſt *Jeremiah* by the *Jews,* who charge him with hating his Country, and denouncing GOD's Judgments againſt it, for no other reaſon than that he wiſhed theſe Judgments might fall on it.

II. JEREMIAH's Apology.

AFTER which, in order to ſhew the Validity of this Apology, he ſays it is founded,

I. UPON the Commands the Prophet had received concerning the *Jews.*

II. UPON the Greatneſs of the Crimes he upbraids them with.

III. UPON the Nature of the Reaſons, GOD had to defer the accompliſhing of the fatal Predictions, ſpoken againſt them.

IV. UPON his tender Exhortations to them, and the fervent Prayers he had put up for them.

V. UPON the Penalties GOD had threatned him with, in caſe, thro' Condeſcenſion, or Timorouſneſs, he had been willing to ſpare them.

VI. UPON the great Intereſt of this very People, who inſulted, and proſecuted him with ſo much Rancour, and Barbarouſneſs.

SERMON VI. (*Of Thankſgiving after having received the Lord's-Supper*, from *Pſalm* ci.) After a Diſcuſſion on the Occaſion of this Hymn, our Author reduces it to two Heads, which he calls, I. General Conſiderations, and II. Particular Conſiderations upon it. His general Conſiderations include likewiſe two general Reflections, 1. The Nature of the Virtues the Prophet preſcribes to himſelf; and 2. Their Extent. p. 204.

1ſt, THE Prophet does not reſolve to ſeclude himſelf from Society, *He will walk within his Houſe with a perfect Heart*, &c. God having created Man a ſociable Creature, it is Man's *Duty to make the Happineſs of his Fellow-Creatures the Object of his inceſſant Care*, &c.

2dly, THE Extent of the Virtues *David* preſcribes to himſelf, is not confined to narrow limits, but it is univerſal, and reſpects every ſtation of his Life, whether as *King*, or as *Prophet*, or as *Head of a Family*. p. 209.

II. MR. *S.* upon the ſecond Head of his Sermon, conſiders, in all its Particulars, the Plan which *David* had formed for the future Conduct of his Life, which was in general, *to keep no other Company than that of virtuous Men, and to*

*to cut off all Communication with the Wicked.*

p. 219. Here he ſhews how Kings are anſwerable to GOD for every one of their Actions, which tho' they may ſeem to them of little moment, yet are really not ſo, when a whole Nation is concerned, and to ſuffer by them.

p. 225. IN *p.* 225, the Author contends for *Eccleſiaſtical Power*, becauſe the *Prophets*, and *Apoſtles* made uſe of theirs; and the *Clergy* being their Succeſſors, *Ergo*, *&c.*

SERMON VII. (*Of the new Calamities of the Church:* from *Revel.* xiv. 12. *Here is the Patience of the Saints*;) ſetting aſide the prophetic Senſe of this Text, conſiders three things.

p. 239. I. WHAT the Patience of Saints is.

II. HOW the Practice of this Virtue tallies with the Circumſtances poor Mortals are in, and wtih the End the *Creator* did propoſe to himſelf when he placed them on Earth.

III. THE Author applies theſe general Reflections to the Perſecutions of the Church; and proves, that theſe are the Times ſignified, particularly by the Words of the Text.

p. 267. HE concludes by ſhewing that we, who have the Happineſs to live free from Perſecution, are bound to ſhare with our perſecuted Brethren abroad, the Afflictions they ſuffer, and become Partakers, with them, of the Rewards promiſed to thoſe who ſuffer for *Chriſt's* ſake.

SERMON VIII. (*Of Martyrdom for Moral ſake*, from *Pſalm* cxix. 46.) begins by ſaying that as Religion may be conſidered in a double

p. 273. Senſe, as *ſpeculative*, and as *practical*, there are alſo two kinds of *Martyrdom*, a Martyrdom for *Doctrine's*-ſake, and a Martyrdom for *Moral* ſake

In order to encourage his Hearers to the kind of Martyrdom laſt mention'd, Mr. *S.* conſiders,

I. THE *Authors of it*, or *rather the Tormentors who inflict it.* (Theſe are the Kings, or thoſe who govern the People.)

II. THE *Magnanimity which occaſions it.* To ſpeak of *God's Teſtimonies before Kings*, or Perſons of that Order, cannot be done without being accuſed by them either of, 1. *Rebellion*, or, 2. An *Averſion to ſordid Pleaſures*, ſuch as Adultery, Drunkenneſs, *&c.* or, 3. *Ruſticity*, or *Pedantry*: three Diſpoſitions of the Mind, which, ſays our Author, the GREAT ſeldom forgive. p. 279.

III. THE *Horrors that accompany it.*

IV. THE *Obligation it engages one to.* This conſiſts in preſſing the Duty of a moral Life before the GREAT, even at all hazards; but this indeed muſt be tempered with Prudence. p. 287.

V. THE *Glory with which it is crowned.* A righteous Man finds his Reward, 1. In the Ideas which right Reaſon gives him of Shame, and Glory. 2. In the Teſtimony of his Conſcience. 3. In the Approbation given him by good Men. 4. In the Prerogatives of Martyrdom. p. 292.

SERMON IX. (preached on New-Year's-day 1728. *Of the Diſguſt for the World, and Contempt for Life*, from *Eccleſ.* ii. 17. *I hated Life, becauſe the Work that is wrought under the Sun is grievous to me.*) Our Author taking it for granted, that *Solomon* is the Author of this Book, ſuppoſes he brings in it ſeveral Perſons ſpeaking their Sentiments, which occaſions the remarkable Variety obſerved in this Book; and that the Words of his Text are *Solomon*'s own Words ſpoken after his Converſion, who endeavours to cure p. 303.

Men

Men of their *too great Affection* for the *World*, and for *Life*. If, ſays Mr. *S.* Men may, thro' a
p. 306. Principle of Wiſdom, conceive *a Diſguſt for the World*, and a *Hatred for Life*, theſe very Sentiments may alſo be the Effect of bad Principles; ſuch as, 1. Melancholy. 2. A general Hatred of Men. 3. Murmurings. 4. A *Diſguſt for the World*, and *Hatred for Life*; which may be occaſioned by a too great Affection for both. Theſe being, ſeverally, diſcuſſed, our Author conſiders his Text under three general Heads; which are the moſt enſnaring Allurements of the World, and of Life; and which are each attended with great Anguiſh, *viz.*

I. THE *Excellency of Learning.*

p. 314. II. THE *Sweetneſs of Friendſhip.*

III. THE *temporal Privileges of Virtue, and Heroiſm.*

ALL which are briefly and well handled.

SERMON X. (*Of the little Progreſs of the Miniſtry of Chriſt*, from *Rom.* x. 21. *All day long I have ſtretch'd forth my Hands, unto a diſobedient and gainſaying People.*) After a few Reflections on the *Infidelity* of the *Jews*, and their *Hardneſs of Heart*, notwithſtanding the ſeveral *Prophecies* that foretold *it* and the *coming* of *Chriſt*, and notwithſtanding the numerous *Miracles* he wrought, and the ſeveral *Methods* he us'd to convert them; after, I ſay, ſome Reflections on all theſe things, our Au-
p. 349. thor goes about to prove, I. That the Conduct of the *Jews* has nothing in it, but what had always been ſeen before. In the

IId ARTICLE, he ſhews, that even in the midſt of the Goſpel-Light, there is a very large People that rejects the great *Goſpel-Truths*, by the

he ſame *Theological Principles* that made the *Jewiſh* Nation do it. In the

IIId, HE ſhews a ſtill more aſtoniſhing Sight; reat Numbers of Chriſtians, freed by the ight of *Reformation* from the *Darkneſs* with hich *Superſtition* had overſpread the *Light* of he *Goſpel*; even thoſe Chriſtians guilty of the normities we deplore in the *Jews*, and *ſuper-itious Chriſtians*. In the

IVth, THAT had the Chriſtians, before hom he preaches, been in the times of the ncient *Jews*, they would have done as they id. But as this is but Suppoſition, in the

Vth, HE ſhows what they actually do, and ow conformable their Conduct is to that of the ncient *Jews*.

AND then concludes, with ſhewing the oppo- te Characters of the true, and falſe Chriſtian. p. 377.

SERMON XI. (*On the Libertines and Unbe-evers*, from *Pſalm* xciv. 7—10.) begins with aying that a Man, who loves Truth, will hard- ever make uſe of opprobrious Language in he defence of Truth. It is generally the Re- ourſe of thoſe who pleading an ill Cauſe, and nding themſelves hard preſſed by a formidable dverſary, rather than give up their Argument ave recourſe to Outrage, and ill Language. his is the Caſe with a Set of Men, who call hemſelves *Free-Thinkers*; and, in conſequence, ther abſolutely deny the *Exiſtence* of a GOD, r reſtrain his *Knowledge*, and *Power*, into ſuch *arrow* Limits, that it is much the ſame thing s if they denied his *Being*. p. 385.

IN order to prove that 'tis with good reaſon he Prophet makes uſe of the Expreſſions in he Text, Mr. *Saurin* attacks,

I. THEIR *Taſte*. p. 388.

II. THEIR *Policy*.

III.

III. THEIR *Indocility*, or *Stiffneſs*.

IV. THEIR *Logic*, or, to ſpeak more intelligibly, *their Manner of Reaſoning*.

V. THEIR *Morals*.

VI. THEIR *Conſcience*.

VII. THEIR *Want of Politeneſs*, or *Good Manners*.

THO' this Subject has been handled with great Succeſs a thouſand times over, yet Mr. *S.* in ſo ſhort a ſpace as a Sermon, preſſes his Arguments ſo home, that thoſe whom he attacks cannot give any rational Anſwer.

SERMON XII. preached on New-Year's Day, (*On the Number of our Days*, from *Pſalm*
p. 423. XC. 12: *So teach us to number our Days, that we may apply our Hearts unto Wiſdom.*) Our Author ſuppoſes this Hymn to have been compoſed by *Moſes*, the great *Jewiſh* Law-giver, on occaſion of the People's murmuring, mentioned *Numb.* xiv. and then gives a general and hiſtorical Idea of the Reaſon of the Text. He next examines what is underſtood by,

I. THE *Number of our Days*, and

II. THE *Inference drawn by Divine Wiſdom*
p. 430. *from the Number of our Days.*

AND then concludes with Exhortations to his Audience ſuitable to the Occaſion.

SERMON XIII. (*Of a future Judgment*, from *Hebr.* IX. 27. *It is appointed unto Men once to die, after this the Judgment.*) Our Author conſiders his Text under two Heads.

p. 465. I. AS he ſuppoſes himſelf to preach before an Audience already perſuaded of the Truth of a Judgement to come, he does not go about to prove it, but only *furniſh them with ſome Aſſiſtance in order to carry theſe Proofs yet farther, and arm them againſt the Attacks of our pretended* Free-thinkers, *and* Unbelievers, *the*

Plagu

Peſt *of Society, and* Infamy *of the Age we live in.*

HERE he conſiders the Inequality of Rewards and Puniſhments in this Life, the *little Thief* put to death, and the *great one* rewarded; the *Hypocrite* thundering out Anathemas, and perſecuting the *erring* Chriſtian, *&c.* and receiving Applauſe, and Panegyrick, for his *furious* Zeal: The *Ingrate*, who, whilſt his Friend is in *Proſperity*, ever hangs on him, but afterwards turns his back upon him, as ſoon as *Fortune frowns*; and ſeveral other Crimes, which not being puniſhed by human Laws, muſt receive Puniſhment in *another* Life. p. 468.

II. WHAT *is like to be the Deſtiny of thoſe who make up his Audience in that great Day, when* GOD *will come, and determine the Fate of all Mankind.*

THO' at firſt ſight this Inquiry may ſeem difficult, yet St. *Paul* furniſhes a perfect Anſwer to it. *As many*, ſays he, (*Rom.* ii. 12.) *as have ſinned without* Law, *ſhall periſh without* Law: (that is to ſay, the *Levitical* Law.) *And as many as have ſinned in the* Law, *ſhall be judged by the* Law. To this Mr. *S.* adds, *As many as have lived under the* Goſpel, *ſhall be judged by the* Goſpel. As to the *Goſpel*, it is, p. 481.

I. An Œconomy of Light.

II. AN Œconomy of Proportion.

III. AN Œconomy of Mercy.

ALL theſe he conſiders diſtinctly, and concludes with pathetical Counſels.

AT the End of this *Volume* is a Certificate from the Miniſters, *&c.* of *Dort*, of the Soundneſs of the Doctrine contain'd in the foregoing Sermons; wherein we find, that the Reverend

Mr. *Dumont*, Miniſter and Profeſſor at *Rotterdam*, appointed by the late Reverend Mr. *J. Saurin*, in his Will, to publiſh what will be found fit for the *Preſs*, among his Papers, is the Editor of theſe two Volumes. It is pity they are ſo incorrectly printed.

THE Reverend Mr. JAMES SAURIN, Author of the *Sermons* we have now given an Abſtract of, was born at *Nîmes* in *Languedoc*, in the Year 1667. In the Year 1685, or 1686, he was forced with his Father and Family, by the *Perſecution* ſtirred up in *France* againſt the *Reformed*, to remove to *Geneva*, where he made a very aſtoniſhing Progreſs in his Studies. Among his Companions, ſome greatly commending to him the Profeſſion of Arms, he, at ſixteen Years of Age, liſted himſelf in the Army, and ſerved as *Cadet* in the Earl of *Gallway*'s Regiment in *Piemont*; and the next Year was made Enſign in another Regiment. But the Duke of *Savoy* making a ſeparate Peace with *France*, he returned to *Geneva*, where he reſumed his Studies, with greater Alacrity than ever. From thence he came, thro' *Holland*, to *London*, in 1701, where he entered into Prieſt's Orders, was married, and preach'd a few Years at the *French* Chappels, called the *Greeks* (in *Soho*) and the *Savoy*. In 1705, he was invited over to the *Hague*, and ſoon after was choſen Miniſter to the *Nobles*, among whom he lived in great Eſteem, and Familiarity. He died the thirtieth Day of *December* 1730, N. S. and was buried the fifth of *January* following. He hath left a Widow, now in *London*, and two Sons; *Philip*, aged about 22 Years, and *Anthony*,

*Anthony*, about 9. He has two Brothers alive, *Lewis*, Dean of in *Ireland*, and *Mark* Gentleman Uſher to her Majeſty of *Great Britain*.

I. HIS Works are 6 *Vol. of Sermons.*

II. HISTORICAL, *Critical, Theological and Moral* Diſcourſes, *on the moſt memorable* Events *of the* Old *and* New Teſtaments, 2 *Vol. in fol. With a great Number of moſt beautiful Cuts*; publiſhed afterward in... Vol. 8vo. This Work is unfiniſhed.

III. A *Catechiſm for the Uſe of a* Charity-School, ſet up by ſome *Dutch* Noblemen, at his perſuaſion, at the *Hague*. 8vo. pp. 506.

IV. THIS *ſame Catechiſm abridg'd.*

V. THE *State of the Chriſtian Religion in* France.

As to this Gentleman's *Character*, we muſt refer our Readers to what has been already printed, concerning him, in the *Foreign* Journals. We only beg leave to ſay, that no Orator ever had a ſweeter Voice, a finer Action, nor a more graceful Utterance and Delivery. This is what every one muſt own, who have heard him. As to his Works, the Public has ſhewn their Approbation of them. But if we may be allowed to ſpeak our private Opinion of the *Sermons* we have now given an account of, they abound with *Flights* and *Flaſhes* of Wit, which may do well enough in a *Declamation*, chiefly when ſupported by thoſe great and uncommon Qualifications this Orator was Maſter of; but will not ſo well ſtand the Teſt of Print, where Readers have time to examine whether

there be any Juſtneſs of Thought in what they have read.

To do Juſtice to the Author, one may, with truth, affirm that in point of Eloquence, ſeveral of his Sermons may vie with the beſt Pieces of *French Oratory*. But it muſt be confeſſed, that, notwithſtanding all their Merit, we cannot but give our BARROWS, TILLOTSONS, CLARKS, *&c.* the Preference over Mr. *S.* when we compare his *Sermons* to *thoſe* of the *great and profoundly learned* Maſters juſt mention'd; who, aiming at nothing more than *convincing* their Hearers, made uſe only of the beſt and ſtrongeſt Arguments to enforce their Doctrine, deſpiſing theſe needleſs *Trappings*, and *Decorations*, if I may uſe the Expreſſion, and offered Truth to their Audience, adorned only with its native Beauties.

## ARTICLE IV.

Hiſtoire Critique des Pratiques ſuperſtitieuſes, qui ont ſéduit les Peuples & embarraſſé les Sçavans. Par le R. P. *Pierre Le Brun*, &c. Prêtre del' Oratoire.

That is,

*A Critical Hiſtory of ſuch ſuperſtitious Practices, as have ſeduc'd the Vulgar, and puzzled the Learned*, &c. *By* Father le Brun, *Prieſt of the Oratory.*

Q.

HAVING given Extracts of the firſt and ſecond Volumes of this curious Work, in our two laſt Journals, we now come to the third and laſt Volume of it, which is not, like the

the two former, divided into Chapters; but conſiſts chiefly of Letters and Diſſertations, with ſome Particulars of which, we ſhall now endeavour to entertain our Readers.

IT opens with a Letter written by Mr. *Chauvin*, M. D. to the Marchioneſs *de Senozan*, on the Methods that were employ'd to diſcover the Accomplices in a Murder committed in *Lyons*, *July* 5, 1692....

THE Doctor, after the preliminary Compliments, obſerves that the Relation he is going to publiſh, was given by the *Abbé de la Garde*, a Gentleman of undoubted Veracity; and then proceeds as follows.... On the 5th of *July*, 1692, about ten in the Evening, a Man and his Wife who ſold Wine were murthered in their Wine-Vault in *Lyons*; and robb'd of Money which was lodg'd in their Shop; and the whole was perpetrated with ſo much Secrecy, that there was no diſcovering, or even ſuſpecting the Villains who committed this horrid Crime. The famous *James Aymar* was therefore ſent for, who going down into the abovemention'd Cellar, his Wand turned in his Hand, and afterwards directed him out of the City to the Houſe of a Gardener, where he inſiſted that the three guilty Wretches had been. Two of the Gardener's Children confeſt that three Perſons, ſuch as they deſcribed, had come privately into their Houſe, but were gone from it. Upon this, *Aymar* went to the *Rhone*'s-ſide, where he ſaw the Print of the Murtherers Feet in the Sand, and found they were embark'd.

THEN he and his Company continued to trace them by Water, and landed at the ſeveral Places where the Villains had gone aſhore;

nay, pointed out the very Beds where they had lain. At last the Pursuers arrived at the *Camp de Sablon*, when the Conjuret declared that he saw the Assassins; but being afraid of employing his *Stick*, for fear lest the Soldiers should fall upon him, he return'd to *Lyons*. He again left that City, and pursu'd them to *Beaucaire*; and stopping before a Prison, affirmed that one of them was there, whom he discover'd by his Stick; and this Wretch afterwards confessed, that he had been hired by the Ruffians as their Servant; was in their company when the Murther was committed; that the two Villains had bought or stole, that very day, two *Bills*: that about ten that Night they all went together to the Habitation of the unhappy Persons, upon pretence of filling a large Bottle they brought with them: that his two Companions went down, but without him, into the Wine-Vault, where they murther'd the unhappy Man and his Wife with their *Bills*; after which, he said, they return'd back into the Shop; broke open a Trunk, and stole from thence 130 Crowns, eight Louis d'Ors, and a Silver Girdle. That they then left *Lyons*; stopt at the Gardener's, and at the several other Places above-mention'd... Their *Bills* and Bottle were afterwards found in the Wine-Vault.

Two Days after, *Aymar* and the Sheriff's Officers went in search of the other Accomplices. His Wand again directs him to the Prison above-mention'd in *Beaucaire*, where he finds that one of them had been since, to enquire after the Wretch who was taken. They then proceed to *Toulon*; go on board a Ship; trace 'em from Coast to Coast, to the several Places where they had landed; come to one where they had

rested

reſted under Olive-Trees, and afterwards purſue them during eleven Days to the Extremities of the Kingdom, but to no purpoſe.... During this Search the Trial of the Fellow who had been ſeiz'd at *Beaucaire* was going on, and he was condemned to be broke alive upon the Wheel. As he was paſſing before the Houſe of the unhappy People, in his way to Execution, he begg'd pardon; and confeſs'd that he had been the cauſe of the Murther, by prompting the Ruffians to the Robbery; and watching at the Cellar-Door, while the barbarous Scene was acting.... Since the Execution of that Wretch, ſeveral Experiments were made in the Wine-Cellar above-mention'd.

AFTER the Story, the Letter-writer proceeds to account mechanically for the ſeveral extraordinary Circumſtances of it. And laying it down as Fact; Firſt, that whenever *Aymar* came to any Place where a Murther or Theft had been committed, he was immediately reſtleſs; ſweated; was ſeized with a kind of Fever, *&c.* and ſecondly, that his *Stick* directed him perpetually towards the Place whither a Murtherer had fled for Shelter, *&c.* He goes on to account for this Diſcovery, from the *Materia Subtilis*, and other Principles of *Des Cartes*, &c. and is of opinion, that a certain Number of little Corpuſcles, ſpread on the Earth, and in the Interſtices of the Air, with which we are ſurrounded, may penetrate the Blood or animal Spirits; and act upon them ſo as to cauſe Uneaſineſſes; Endeavours at *Reaching*, &c. as in the caſe of *Aymar*.

THE next Piece is a phyſical Diſſertation, by *Peter Garnier*, M. D. of the Univerſity of *Montpellier*, &c. to prove, that the extraordi-

nary Talents with which *James Aymar* was endowed, are owing to a very natural and very common Cauſe. As a Specimen of this Philoſophy, we ſhall ſubjoin the Doctor's whimſical Hypotheſis, which is as follows.

1ſt, THAT in whatſoever Place thro' which Murtherers have paſt, a prodigious number of Corpuſcles remain, which iſſued by the Perſpiration of the Body of the Murtherer.

2d, THAT theſe Corpuſcles differ in the Shape, and in the Diſpoſition of their Parts, from what they were before the Murder was committed.

THAT theſe Corpuſcles which iſſued from the Body of the Murderer, were ſo formed as to be able to ſhake very ſtrongly the Contexture of *Aymar*'s Skin, and to raiſe a great Fermentation in his Blood; at the ſame time that they did not produce any ſuch Effect, in a Man who was differently diſpos'd with reſpect to them; and that they are alſo form'd in ſuch a manner, as to ſuffer the *Materia Subtilis* to enter freely into the Pores of the Wand or Stick; into which they inſinuate themſelves, *&c.* and determine it by ſome Particle to be moved in a circular Line.

4. THAT this ſhaking the Contexture of the Skin, and this great Fermentation, caus'd Contractions in the nervous Fibres, and a Diſſipation of the animal Spirits in *James Aymar*; which were the true Cauſes of the Swoonings and Convulſions he was then afflicted with.

5. THAT by the extraordinary Fermentation of the Humours, a greater Perſpiration than uſual enſues; and that 'twas to the Corpuſcles which then iſſued in prodigious quantities from *Aymar*'s Body; and which giving

free Admiſſion to the *Materia Subtilis*, intercepted a little their iſſuing forth, and determin'd it to be moved in a circular Line; 'tis to theſe, ſays he, that the circular Motion of the Wand is to be aſcribed.

THE Writer of this Letter endeavours to enforce the Doctrine of Corpuſcles, by an Experiment or two; one of which is borrowed from *Mercury*. 'Tis well known, ſays he, by Experience, that a Pound, for inſtance, of Quick-ſilver, being boiled for ſeveral Years in Water; the latter ſhall kill Vermin, and yet the Mercury ſhall not be ſenſibly diminiſhed in its Weight; tho' 'tis manifeſt, that the Water could not poſſibly have imbib'd this Quality, had it not received ſeveral mercurial Corpuſcles; and how many more Experiments, continues he, might be cited, to prove that inviſible Corpuſcles are perpetually flying off from all Bodies in the World? Did moſt Men but know how myſterious Nature is; that her Artifice conſiſts always in *minimo Organico*; and that this is not perceptible to our Eyes: they undoubtedly would change the ſtrong Propenſion they have, to believe nothing but what they ſee or feel; and not be perſuaded, that whatever they don't ſee or feel, is really non-exiſtent.

THE Microſcope, only, is a Remedy proportionate to their Weakneſs. By its aſſiſtance merely, they, by their own Senſes, may cure their Minds of the Errors into which they are ſo often miſled by them; ſince they perceive a multitude of things by this Inſtrument, that otherwiſe would have been imperceptible to the naked Eye; which yet would have exiſted as truly and as certainly, had not the Microſcope diſcover'd them. We muſt not therefore, concludes

cludes Dr. *Garnier*, deny the Emanation of Corpuſcles, becauſe 'tis not always ſenſible; for if we know only the infinite Diviſibility of Matter, we ſhould know enough to comprehend this perpetual Efflux of Corpuſcles.

To this phyſical Diſſertation of Dr. *Garnier*, is annexed a Relation of many Experiments that were made, and ſeveral Queſtions which were put to *James Aymar*, together with his Anſwers before the Lieutenant General of *Lyons*, &c. . . Some of theſe Experiments were, 1ſt, Several Hats were diſpos'd upon different Tables, under part whereof Money was laid, and none under the reſt. *James Aymar* applying his Wand, it turned in his Hand over ſuch Hats as cover'd Money, but remained immoveable over thoſe which had none under them. . . Several Perſons put Money into their Fiſts, when the *Stick* turned over theſe, but continued motionleſs over ſuch Fiſts as were empty . . . The Lieutenant-General's Lady having ſtole the Purſe of a Gentleman in the Company, merely to try the Effect of *Aymar*'s Wand; it could not point out any Perſon: but the Conjurer being aſſur'd that a Theft had actually been committed in the Room, he reply'd, that then it muſt have been done merely out of joke, and innocently.

AMONG other Pieces in this third Volume, is a Letter written by *Father le Brun* to the celebrated *Malbranche*, concerning the Wand employ'd for the Diſcovery of Springs, Metals, Thieves, *&c.* And the principal Subject of it, is, to enquire of that learned Philoſopher, whether he believes this turning round of the Wand on the ſeveral Occaſions above-mention'd

is natural, and can be accounted for physically... Father *Malbranché* in his Answer observes, that he had often heard the Wand was employ'd for the Discovery of Springs and Metals, but never for Thieves and the Boundaries of Lands; and that he could not believe, there were People in the World *stupid enough to swallow down such Absurdities*, had not *Father le Brun* assur'd him so, in his Letter; and did he not also recollect that Persons of very good Sense had formerly given into such Chimæras: such as *Julian* the Apostate, for instance, who pretended to discover for which side Victory should declare in an Engagement, or some other Event, by the Entrails of Beasts, and the Flight of Birds. Superstition had insensibly accustom'd the Antients to such ridiculous Opinions; but, says Father *Malbranche*, in case the Conjurers you talk of, are simple Wretches, those People must be *excessively stupid and ignorant*, who can persuade themselves that the Methods they employ are natural or lawful. My own Opinion, says he, is, that the whole is *diabolical*, in the several Operations And I assert, that nothing can be perform'd after the manner you (*Father le Brun*) describe, without the concurrent Action of an intelligent Cause; and that this Cause can be only the Devil; unless there is some Knavery or Hocus-Pocus in that PRETENDED Conjurer.

FATHER *Malbranche* proceeds to show metaphysically, that 'tis impossible this Wand should have such Effects naturally; and afterwards goes on as follows.

THE turning of this Wand may be owing to the Action of an intelligent Cause; probably, to the Knavery and *Slight* of those pretended simple Wretches; and perhaps to the Malice of the

the Devil, for I can never think that good Angels wou'd make ſuch kind of Compacts with Mankind. Theſe don't enact any Laws to themſelves, but follow the immutable Order, or the eternal Law; in which they diſcover, that 'tis not neceſſary Men ſhould find out Metals and Springs *ad libitum*. Angels refer all things to God and our Salvation; they even refer the Order of Nature to it; and don't act any thing extraordinary, or which may divert its Courſe, but as theſe may contribute to make us know and love God... But the Devils endeavour to win us over to their ſide. Their Pride inſpires 'em with a Deſire of reigning over us; and they would feign have us owe to them ſuch temporal Bleſſings, as may foment our Luſts. In caſe they execute faithfully what we wiſh'd for, at their hands; they are not prompted to this from a Deſire of making us raiſe our Minds to God; but to bind and engage us in their Intereſts, in any manner ſoever: Devils inſinuate themſelves into the Minds of the Simple, under the appearance of Juſtice. The Diſcovery of Thieves or Things ſtolen, is certainly good in itſelf; Evil Spirits cover their Operations with the unknown Power of Nature, in order to deceive the ignorant by that means; but in ſuch a manner, that the Imaginations and Conſciences of theſe are diſtracted by Doubt and Uncertainty, *&c.*... And if the Particulars you relate to me, are not the knaviſh Tricks of a Sett of People who find their account in impoſing upon others, (*which I ſhould be very apt to believe*) 'tis certainly not good Angels, but Devils, muſt occaſion the turning round of the Wand.

FA-

FATHER *Malbranche* concludes his Letter to our Author with obſerving, that all imaginable Endeavours ſhould be uſed, to prevent theſe ſham Conjurers from impoſing on the Simple; or troubling the Conſciences of thoſe, who in any doubt that may ariſe in their Minds, think it a very great Sin to have recourſe to them.

FATHER *le Brun* ſent a ſecond Letter to Father *Malbranche*, in which he propoſes ſeveral Doubts with regard to the Wand.

THESE were anſwered by the latter, who lays down the following Principles as juſt and certain.

1ſt, GOOD and Evil Angels have power over Bodies, as natural or occaſional Cauſes.

2dly, THE Good ſhare in the Government of the World, and are commiſſion'd by God for that purpoſe.

3dly, THE Power of the Good is more extenſive than that of the Bad, who are never ſuffer'd to exerciſe their Power, but when, and as far as good Angels will permit... Theſe Principles, ſays *Malbranche*, appear to me certain and undoubted from the Sacred Writings.

THERE are ſome other Letters on the ſame Subject, which for that reaſon, and for brevity ſake, we ſhall omit.

THEN follow ſome Experiments and Obſervations which were made by Dr. *Garnier*.

THE Lieutenant-General of *Lyons* had been robb'd about ſeven or eight Months before, by one of his Footmen, of near twenty-five Crowns, which were ſtole out of one of the Cloſets behind his Library. *Aymar* was ask'd whether he could find out the Place whence the Money had been ſtole. The Thief-catcher having gone

ſeveral

ſeveral times round the Cloſet with his Wand in his Hand (ſetting his Foot on the Chairs, *&c.* and on two Bureaus which ſhood in that Cloſet, in each of which were two Drawers:) he went at laſt to the very Bureau, and even to the Drawer out of which the Money had been taken. Having ſucceeded ſo far, the Lieutenant-General bid him endeavour to trace the Thief, which *Aymar* accordingly did. Firſt, his Wand directed him to the new Terraſs, which lies even with the above-mention'd Cloſet; from thence into the Cloſet near the Fire; thence into the Library, and afterwards to the Back-ſtairs; where the Wand ſtill continuing to turn round, led him to a Bed, when it turn'd over one ſide of it only; continuing abſolutely without Motion over the other ſide. Upon this, the Footmen who were then preſent declar'd, that the Thief (who was fled) always lay on that ſide of the Bed, over which the Stick turn'd round, and had never lain on the other. The Lieutenant-General recollected poſitively, that the Day the Footman robb'd him, he went out of that Cloſet upon the Terraſs to fetch Wood; then returned into the Cloſet, and made a Fire; and afterwards croſſing his Library, went up to the Apartment where the Footmen lay.

AT the time when the Stick turn'd in tracing the abſent Thief, *Aymar* ſet his Foot on thoſe of the ſeveral Footmen in the Family, one after another; and preſented the Stick to them, which however continued without motion, becauſe they were all innocent. But *Aymar* aſſured the Spectators, that had the Thief been preſent, the Wand would have turned round

over

over him, and consequently have pointed him out.

AFTER such Testimonies as these, in favour of *Aymar*'s Pranks, given by Persons eminent at that time for their Genius and Veracity; some of our Readers, who have not read the Knaveries of that Impostor, may be surpriz'd (notwithstanding the high Improbability of their being genuine) to find them all invalidated in the strongest and most indisputable manner. However, the Surprize of these will lessen, when they recollect the famous Scene that was carried on a few Years since among us by the notorious fantastic Rabbit-breeder of *Godalmin*; how strongly some Persons of reputed Skill and Judgment writ in her favour; and how much the Minds of People were divided on that Occasion, till the whole was discover'd to be a manifest Cheat. Till this was prov'd, some endeavour'd to account for it physically; in like manner as the Physicians and Naturalists in the Affair of *Aymar*, let fly their airy *Corpuscles*; which, tho' invisible, did nevertheless blind the Eyes of great numbers of People, till the most invincible Proofs of the Villany of the whole Scene restor'd them to their Sight. As therefore Imposture is but too apt to prevail over the Mind; and that nothing contributes more to prevent its spreading, than the Relations of *such*, as, after having amaz'd and deluded the Public, and past for Truths during some time, have at last had the Mask forced off, and been display'd in their proper Colours of Infamy: it may not, perhaps, be improper, to give some Account of the Manner in which *Aymar*'s Frauds were detected, especially as it contains several entertaining Particulars.

THE

THE Prince of *Condé* reſolving to examine thoroughly into the Affair of *Aymar*, ſent for him to his Palace in *Paris*, where his Royal Highneſs cauſed the following Experiments to be made. Money was hid in different Parts of a Room, and *Aymar* order'd to employ his Wand; which failing in the Attempt, the Mock-conjurer made this Excuſe for it, *viz.* that the Gold with which the Room was adorn'd, confus'd his Wand, and prevented its uſual Effect... Then ſeveral Holes were made in the Garden, when Silver was laid in the firſt, Gold in a ſecond, Gold and Silver in a third, Copper in a fourth, and Stones in a fifth. The Prince was then reſolv'd to ſee, at the ſame time, whether he could diſcover in which Holes the Metals were hid, and diſtinguiſh the ſeveral ſorts. But *Aymar*, ſo far from diſtinguiſhing them, affirmed that *Metals* were hid in that Hole in which the *Stones* were laid; and another time, declar'd that Metals were hid in a Hole where was nothing.... 'Twas with great difficulty that his Royal Highneſs afterwards endeavour'd to find his Gold and Silver again; not remembering the Places where they were laid.

ONE Circumſtance that gave *Aymar* ſome Reputation was, the Value in Money, of two Silver Candleſticks which were ſent to Mademoiſelle of *Condé*. The Story is as follows: The Wand turn'd round in the Cloſet, and afterwards having turned round ſeveral times in different Parts of the Palace, even in the Stable-yard; it trac'd (pretendedly) the Thief thro' the Door of thoſe Stables, *which was almoſt always kept ſhut*, except when Dung was carried thro' it. *Aymar* went from thence oppoſite

to

to the *Brazen-horſe* on the *Key*, and ſtopt at a Goldſmith's, the Corner of *Harlay-ſtreet*; but as it was late, the Houſe was only remark'd; and the Prince ſent two Candleſticks like to thoſe which had been taken away, to the Goldſmith's, declaring that two ſuch had been ſtole, and that he (the Goldſmith) had bought 'em. The Goldſmith proteſted, that he did not remember his having bought ſuch Candleſticks; but that he might have purchaſed 'em very innocently, for which he gave very good Reaſons. However, next morning, Money was ſent; but as 'twas more than the Value of the Candleſticks, (the Price of 'em being well known to the Goldſmiths) 'twas ſuppoſed that *Aymar* himſelf had done this ſecretly, purely to raiſe his Reputation, and to gain an hundred times more than their Value.... What follows, happened in *Chantilly*. His Royal Highneſs wanted to diſcover the Perſons who had ſtole ſome Trouts out of a Baſon. The Wand turned round over different Parts of the Baſon, to ſhew that more than one had been concerned in the Robbery. It then directed *Aymar* and his Company to a ſmall Houſe, and pointed out the ſeveral Places where any had been eat: It did not, however, turn round over any Perſon preſent; but one of the Houſe, who was then abſent, hearing this, ran immediately to *Aymar*, in order to be pronounced innocent by his Wand. *Aymar*, who was then in Bed, declared himſelf to be very weary, and did not care for ſtirring; however, the other was ſo vaſtly importunate, that he was forced to riſe, when taking his Wand, it turned round. Upon which, the Fellow took to his heels, fearing this Ex-

periment wou'd be interpreted into Conviction. After another Experiment or two, a Boy was ſeiz'd; and a Gentleman, in the Company whiſpering, by way of Confidence, in *Aymar*'s Ear, that he was Son to the Fellow who was fled; *Aymar* pretended not to hear him, but making his Wand turn round with prodigious ſwiftneſs, he declar'd, that the Lad had ſtole and eat the Trouts. Now it happen'd very unluckily for *Aymar*, that the Trouts had been ſtole above four Years before that Incident happened; and 'twas very well known, that the Boy had not lived above a Year in *Chantilly*.

AYMAR and his Wand-Conjuration came off no leſs unluckily after this. Mr. *Goyonot*, Regiſter of the Council, by order, and in concert with his Royal Highneſs, pretended he had been robbed; and cauſed a Pane of Glaſs to be purpoſely broke. *Aymar* being ſent for, made his Wand turn round over the Table, and over the broken Pane; but ſtop'd its Motion on the Stair-caſe. He then turn'd it round under the Window in the Yard, and declar'd, that the Thief did not go up the Stair-caſe; but had ſtole the things through the Window, and in the Yard. Then continuing to trace the chimerical Thief, he no doubt wou'd, at laſt, have pitch'd upon ſome body. However, the Spectators contented themſelves with aſking him, which way the Thief had taken, after his leaving the Houſe? He anſwer'd, to the right Hand, becauſe his Wand turned on that ſide, and not towards the left... The Prince being afterwards inform'd of this, ſent for *Aymar*, and us'd him as he deſerv'd.

AYMAR

AYMAR began with Impoſture in *Paris*, and ended with Theft. A Woollen-Draper who had been robb'd of four or five Pieces of Cloth, addreſs'd him the Evening before he left that City, in order to recover 'em. The Draper, to engage the Thief-catcher to his Intereſts, made him a Preſent of a Suit of Clothes, which he had the Wit to ſecure in the Prince of *Condé*'s Palace. Upon this, the Thief-catcher went upon the hunt, accompanied with ſeveral People of Repute; and the Day being ſpent to no purpoſe, they ſtop'd in order to take ſome Refreſhments, and to repoſe themſelves. *Aymar* propoſed to continue the Search the next Day; and getting rid of all his Companions, the Woollen-Draper excepted, he carried him as far as *Neuilly*, when he gave him the ſlip; after having bilk'd him of his Clothes, and made him ſpend fifty Livres to no purpoſe.

JUST before this, *Aymar* had made an ample Confeſſion of the whole Impoſture to the Prince of *Condé*; and among other Particulars declar'd the following Words: *That he did not poſſeſs any one of thoſe Talents, which were aſcrib'd to him; and that all he had acted hitherto, was purely in the view of getting a Livelihood.* Theſe, and a great many other curious Particulars relating to this egregious Cheat, may be read in *Bayle*'s Dictionary, under the Article AYMARIS.

## ARTICLE V.

## *The preſent State of* LEARNING.

### *MILAN.*

M. *Argelati* has juſt publiſhed the following Propoſals for printing a new Edition of *Sigonius*'s Works, reviſed, corrected and improv'd by ſeveral learned Men, who are mention'd in the ſaid Propoſals. It will make up five Volumes in Folio, and the firſt is already printed.

### VIRIS ERUDITIS

### *PHILIPPUS ARGELATUS*

### BONONIENSIS

### S. P. D.

QUanti fecerint eruditi Viri CAROLI SIGONII elegantiſſimos libros ad univerſam propemodum antiquitatem illuſtrandam comparatos, ex eo potiſſime cuique ſit perſuaſum, quod inter Italos recentiores vix alter inveniri poſſit, quem cultarum Nationum omnium perpetuum conſtanſque judicium majoribus laudibus exornaverit, & cujus libros lectionis aſſiduitate fermè contriverit. Hinc factum eſt, ut non ſemel iterata ſit & apud Noſtrates & apud Exteros eorum librorum editio ; ſed creſcente in dies Lectorum frequentia, rara admodum ætatis noſtra purgatioris formæ apparent exemplaria jacturamque non ſemel apud me, vel verbo vel ſcripto dolentibus eruditis viris, aliquando reparare deliberavi. Neque uno tantum argumento ad hanc operam capeſſendam invitabar

bar hoc tempore, quo vergente jam ad deſignatum calcem magna *Italicorum Hiſtoricorum* Collectione, otii aliquantulum ſupererat ab immani labore, quem ſi novus iſte in edendis Clariſs. Sigonii operibus exciperet, jam animo reputabam à condita Urbe Roma in annum Æræ Chriſtianæ MD. abſolutum Italicæ Hiſtoriæ corpus me facilè daturum. Si quis enim initium fecerit à Faſtis Conſularibus, quibus Romani Reges, ordine temporum ſervato, præmittuntur, deinde ad Hiſtoriam Occidentalis Imperii, & aureos Libros de Antiquo Jure Civium Romanorum, & de Judiciis deſcenderit, quibus univerſa Romani Imperii adminiſtratio diligentiſſimè explicatur, mox in libris de Regno Italiæ finem fecerit, integram continuamque ſeriem habebit ad ea uſque tempora, quæ Collectionis Muratorianæ Scriptores fuſiori calamo percurrunt, tantoque faciliùs, & accommodatiùs, quanti proderit vetuſtiora monumenta ſparſa ubique, ac non ſemel obſcura, in unum corpus ab emunctæ naris homine digeſta & explicata volutaſſe. Præterea amor me meus in Sigonium ferme angebat; is enim vivens Bononiam patriam meam cariſſimam diu literis coluit, quo uno ex titulo ſingularem à Bononienſe homine diligentiam, & non vulgare officium jure ac merito poſcebat. Ceſſi ergo meo amicorumque deſiderio, & ut celeriùs editionem inſtruerem, quidquid æris & curæ neceſſarium reputavi è meo privato penu contuli, ne *Palatinorum Sociorum* rationes diverterem in aliam cauſam, vel poſtrema communi cura priorem aliquantiſper publico cum incommodo turbarem. Sed fateor, mihi in primis hæſitandum fuit; nam ſi Bononienſem caſtigatorem editionem renovaſſem, ſi Wechelianam

lianam alteram, non omnia illius opera exhibuiſſem, ſi vero ineditos hucuſque libros diſſimulaſſem, non ſatis ipſe mihi placere poteram; Sigonius verò præſtantiſſimos alios libros à ſe ſcriptos veluti ſuis cum cineribus in ſepulcro latentes brevì perituros doleret. Quamobrem in colligendis editis omnibus, quorum aliquot rariſſimi, & in MSS. inquirendis curam omnem, & patronorum amicorumque omnium operam primum adhibui, variaſque Italiæ publicas Bibliothecas, vel præſens ipſe, vel alius quiſpiam, ut loci opportunitas ferebat, luſtravimus, neque à privatis abſtinuimus, petentes, inſtantes, obſecrantes, ne oblivioni celebratiſſimi viri lucubrationes diutius tradi paterentur, & univerſæ litterariæ Reipublicæ gratiſſimum beneficium inviderent. Valuit apud omnes Sigoniani nominis auctoritas, meumque deſiderium ita impletum eſt, ut nulli ſint libri hactenus editi, qui noſtram non venerint in poteſtatem ad editionem abſolvendam: præterea MSS. aliquot quorum nova fiet acceſſio, gratiſſima tibi, Lector humaniſſime, futura ob eximiam Auctoris elegantiam, antiquitatis peritiam, & exactiſſimum in rebus inveſtigandis judicium. Eorum librorum titulos non abſque cauſa reticere cogor; interim hæc in univerſum præfari juvat, ut conſilium meum, & novæ hujus editionis ſpecimen exhibeam, cetera in alia epiſtola ſingulis tomis præponenda expoſiturus: itaque facile mihi perſuadeo futurum, ut cùm MSS. omnes ad poſteriores tomos amando, dilata dies novum aliquod offerat, quod anxiè quidem ac diligenter inquirere non deſino. Nunc de primo accipe.

PRÆPONENDA de more fuerat Auctoris VITÆ notitia, quæ ſi in alio quopiam cognoſcenda

noſcenda fuerat, in Sigonio multo quidem diligentiùs erat inveſtiganda, ob literarias quæſtiones à pluribus cum homine acris ingenii actas, quæque varie à variis antea pro factionis fortaſſe amore recenſebantur. Ad eam operam, quæ literatiſſimum virum, & privatas è Sigoniana domo notitias poſcebat, aptiorem neminem invenire uſpiam potuiſſem, quàm Clariſs. LUDOVICUM ANTONIUM MURATORIUM, cui Muſarum omnium chorus quidquid elegantiæ ac doctrinæ præſtantius erat, uberrime conceſſit, quique communem cum Sigonio patriam nactus, multo quàm ceteri faciliùs ex familia ipſa certa rerum geſtarum monumenta producere poterat. Neque mea me fefellit opinio ; is namque pro ſua in me humanitate, quam nunquam ſatìs commendaverim, juſtaque gratiarum actione proſequutus fuero, intermiſſis pauliſper ſeverioribus occupationibus, cuncta, quæ ad Sigonii vitam, mores, ſtudia, opera, & literarias pugnas pertinent, adeo exactè rimatus eſt, ut nihil ampliùs deſiderari poſſit, et innumeri ferme aliorum errores, cùm de Sigonii vita ſermonem habuerunt, impoſterum corrigendi ſint, & vel factionum ſtudio, vel eorum oſcitantiæ tribuendi.

SIGONIANOS libros aperiunt FASTI CONSULARES, quorum uſus literatis Viris neceſſarius, mirum in quantas non ſemel anguſtias impegerit antiquitatum amatores ! Abſolutum Sigonii labore credendum erat arduum hoc opus ; ſed cùm ab ejus ætate ad noſtram hanc quaqua versùs Imperii Romani fines protendebantur tot effoſſa ſint & effodiantur in dies luciditſima monumenta vetuſtatis, operæ pretium videbatur cenſuræ limam adhibere, ne qui Sigonii Faſtos abſque ulla diſcuſſione recuſos

legeret, novarum obſervationum opem non ſentiret. Hoc verò muneris, rogante me, ſuſcepit Doctiſs. P. D. JOSEPH MARIA STAMPA Comenſis è Somaſchæ Congregatione, qui ſingulari uſus diligentia, omnes inſigniorum Criticorum obſervationes in hanc meam Editionem contulit, *Petavii* ſcilicet, *Pighii* & *Almelovenii*, quas ad firmandos potius, quàm ad emendandos Sigonianos Faſtos à Rege Romulo ad C. Julium Cæſarem adhibuit, *Mediobarbi*, *Pagii*, *Tillemontii*, ac omnium noviſſimi *Blanchini* à Julio Cæſare ad obitum Auguſti. Ab hoc verò tempore ad an. Chriſti CXLVI. Stampa noſter *Eminentiſs. Noriſium* viæ ducem habuit. Ad annum denique CCLXXXIV. *Petrus Relandus* facem prætulit. Sed ita vir judicio graviſſimus in aliorum ſententiam venit, ut juſtis aliquando ex cauſis minimè ſubſcripſerit, & ſuas ipſe inveſtigationes produxerit. *Cuſpinianum*, *Panviniumque*, etſi minus frequenter appellatos adſtipulatores habuit : ſed qui Petavium, Pighium & Almelovenium excuſſerit, illico comperiet tres iſtos à duobus prioribus quidquid in ſuis edidere Codicibus fuiſſe mutuatos.

PAGIUS etiam eximius Em. Baronii cenſor adjumento fuit, ſed Stampa non ſemel à Conſularibus regulis in Hypatica Diſſertatione ſtabilitis diſcedere voluit, ne Quinquennalia, Decennalia, Quindecennalia, Vicennalia ſuum extra præſcriptum tempus anno integro, & aliquando biennio cum celebratiſſimo Diſſertationis Auctore transferret.

BLANCHINUM poſtremò in Romanorum Pontificum actis etſi diligentiſſimum veritatis exploratorem, ſi aliquando correxit, eas adhibuit rationes, & teſtimonia, quæ ſibi Lectoris calculum arrogare mereantur,

ET

ET quoniam ad Chronologiæ rationem ſtabiliendam, unde ſacræ ac profanæ Hiſtoriæ lux unice petenda, plura occurrunt, quæ fuſiori calamo erant illuſtranda, Diſſertationem præmiſit de *Romæ conditæ ac de inſtituti Conſulatus* anno primo. *De anni in menſes ac dies à Romulo facta diviſione, immutata à Numa Pompilio, ac deinde à Decemviris emendata. Hinc à Julio Cæſare, mox iterum ab Auguſto, ac deinde à Gregorio* XIII. *Pont. Max.* conſtituta in futurum ſtabiliori emendatione. Alteram item inſeruit Diſſertationem *de Spoliis, & Comitiis Romanorum:* de varia recentiorum Chronologorum opinione circa *Urbis exordium*, & *Calculum, quem in annorum computatione ſervabant*, eo conſilio, ut ſi qui à Stampa noſtro diſcordes ſint, levi negotio cum eo convenire poſſint. Alias poſtremò Diſſertatiunculas addidit *de Chriſti nati anno vero: de ejus primo ſuſcepta poſt Baptiſma prædicatione: de ejus ſupremo Paſchate, deque ejus à ſua Incarnatione ad Paſſionem triginta trium annorum tradu&ta vita mortali*, quæ omnia licèt ad illuſtrandos Sigonianos Faſtos minus erant opportuna, ad continuandos, erant omnino neceſſaria; ſuſcepit id quoque muneris prælaudatus Pater Stampa, qui non tantùm Sigonianos Faſtos ſummâ diligentiâ emendavit, illuſtravitque, ſed ſuam ex integro CONTINUATIONEM adjecit, à morte nempe Auguſti, in qua Sigonius ſubſtiterat, ad Imperium uſque Diocletiani & Maximiani deduc&tam, ſub quibus alterum Sigonii opus de Occidentali Imperio ſumit exordium. In ea temporum ſerie complenda impenſo ſtudio Continuator celeberrimus adeò incubuit, ut nihil profectò prætermiſerit, quod ad Hiſtoriæ illuſtrationem, & Chronologiam firmiùs

firmiùs ſtabiliendam inſtaurandamque noverat expedire.

Ex his, Lector humaniſſime, prælibare liceat, quæ in Faſtorum editione pro viribus adhibenda curavimus; neque enim inficias iverim, opus hoc latiſſimè patens, non unum Doctiſſimum Stampam, ſed plures alios, annoſque plures ſibi exigere debuiſſe.

NEQUE minori ſtudio ac eruditione illuſtrati ſunt LIBRI DE OCCIDENTALI IMPERIO per eruditiſs. P. D JANUARIUM SALINAS Neapol. è Caſinenſi Familia, è celebratiſſimi Abb. *Jo. Baptiſtæ de Miro* Schola, quem Papiæ in S. Salvatoris Monaſterio degentem opportuna ſors obtulit. Is Hiſtoriæ ſacræ ac profanæ peritiſſimus, illius ope ac Romanarum Legum notitia purioribus è fontibus, non è forenſium rabularum deliriis hauſta, qua pollet plurimum, Sigonianos libros expolivit, eluxatos quandoque temporum ac rerum locos in ſuam ſedem reſtituens, Legibus in Theodoſ. præcipuè Cod. ſcriptis in teſtimonium productis, & Hiſtoricorum Synchronorum fide adhibita, quo novo adjumento firmiorem in poſterum figere pedem liceat in Occidentalis Imperii Hiſtoria; ad quam cùm ſacræ res etiam pertineant, id potiſſimum curavit, ut orthodoxa à pſeudo-conciliis diſtingueret, & Catholicam veritatem conſtantiſſimè ſtabiliret.

SECUNDUS tomus ex viginti Libris de REGNO ITALIÆ compactus eſt, qui ſi non interituram umquam Sigonio famam præ ceteris pepererant, & obtriti ferme noſtrorum aſſiduè manus percurrunt, liceat mihi aliquid audentius aſſeverare: majoris fortaſſe pretii æſtimandi ex noſtra ſolicitudine, atque Clariſs. JOSEPHI ANTONII SAXII Bibliothecæ Ambroſianæ Præfecti diligentiâ,

gentiâ, & cura publicam in lucem prodibunt. Is enim ex ampliſſimo eruditionis ſuæ theſauro, atque pluribus ex certis & venerandæ antiquitatis monumentis, Archivo præſertim celebratiſſimi *Monaſterii S. Ambroſii* hujus Civitatis, quæ neque Sigonius, aut alius quiſpiam in hanc uſque diem obſervaverat, aliiſque pluribus vel editis adhuc, vel ineditis Diplomatibus, atque ope Scriptorum noſtrorum Italicorum, chronologiæ rationem & reſtituit, & factorum ſeriem vel ſupplevit, vel illuſtravit amore in Sigonium, & ſtudio veritatis præcipuo, quod ipſiſmet illius Manibus opitulari videatur, & lucidius Italicam eorum temporum Hiſtoriam repræſentet ſuis perpetuis in notis, quæ rerum ſoliditatem non inanem ac verboſam trutinam continent.

CETERORUM qui ſequuntur librorum ordinem adhuc minimè diſpoſui, ſed ſuas quique notas, & obſervationes, vel editas antea, vel noviſſimas literatorum Virorum, quo acceptiores fiant, itidem habebunt: Ad eos, nempe de ANTIQUO JURE CIVIUM ROMANORUM, ITALIÆ, AC PROVINCIARUM, ET DE JUDICIIS, nec non de BINIS COMITIIS, ET LEGE CURIATA, præter ea, quæ in ſua Editione Theſauri celebratiſſimi Antiquitatum Romanarum Cl. *Grævius* notaverat, habebis prolegomena Cl. Viri, & multiplici eruditione inſignis HORATII BLANCI J. C. Romani, necnon commentaria perpetua J. C. JOANNIS MADERNI Mediolanenſis.

AD LIBROS de ATHENIENSIUM, EORUMQUE ac LACÆDEMONIORUM TEMPORIBUS manus adhibuit accuratiſſimus Vir Orientalium linguarum, atque Hiſtoriæ peritiſſimus, quem aſſiduis precibus fatigatum vici tandem pro ſua ſingulari humanitate: hoc unum in ſeipſum inoffici-

officioſus, ac ferme injurius, quòd nomen clariſſimum ſilentio reticendum voluit, id ſolum roganti mihi vix tribuens, ut SOCIETATEM Jeſu, cui nomen dedit, appellare liceat, ſed hoc erit perpetuæ laudis argumentum; nam ſicut Cœtus iſte lucidiſſimas quot in Cœlo Stellas doctrinarum omnium faces enumerat, ita cuique me devotum beneficiorum acceptorum memoria perpetuò profiteor.

ET quoniam Sigonius noſter de profana Hiſtoria & antiquitate optimè meritus ſacram etiam exegit, nobiſque libros de REPUBLICA HEBRÆORUM, & COMMENTARIA IN SULPICIUM SEVERUM vivens ipſe publici juris factos reliquit, & libris octo Chriſtianæ Eccleſiæ Hiſtoriam ſcripſerat, quam forſan aliquando invenire liceat; eos in unum tomum à ceteris diſtinctos edere animus eſt, additis etiam perpetuis adnotationibus. Neque ignoraveram hoc ſibi operæ dudum aſſumſiſſe *Johannem Nicolai*: ſed ab homine factionis acatholicæ ſpurcatam atque infectam orthodoxi Sigonii induſtriam nemo eſt, qui negare poſſit. Ad alium itaque Hebraicæ Græcæque linguæ peritum, atque in eorum temporum, ac rerum antiquitate inveſtiganda exercitatum, mihi erat confugiendum. Iſque opportune præſens erat, tum humanitate mihi cum primis carus, tum multijugi eruditione ſingularis Vir ABBAS LAURENTIUS MAFEI literariæ Reipublicæ notus ob varia ingenii ſui opera, & adnotationes præcipuè in quartum Anaſtaſii Bibliothecarii tomum. Hic igitur ad Rempublicam Hebræorum novas ex integro adnotationes procudit, atque ita Sigonium noſtrum illuſtravit, ut fruſtra ad Nicolaum Lector revocandus ſit, cujus errores

errores not minus, quàm aliorum id genus ex occaſione convellit: & præterea Rabbinica de Judæorum antiquitatibus confutat commenta, petitis è divino Bibliorum fonte argumentis: atque id eo facilius præſtabit Vit eruditus, cùm Excellentiſſimi Viri, mihi nunquam ſatis beneficiorum memoriâ laudandi, Comitis CAROLI ARCHINTI ei pateat ad domeſticos uſus ornatiſſima Bibliotheca, unde à tot fontibus melioris notæ librorum emendationum ſuarum lucubrationes valeat haurire. Quod ad Sulpicium Severum attinet, cujus lectionem utilem admodum frugiferamque Sigonius teſtatur, ſi priùs, quam Lector ſe conferat ad penitius cognoſcendam Hebræorum Rempublicam, aliquam habeat illius notionem hauſtam ex Sulpiciana Hiſtoria à noſtro Commentariis illuſtrata: optimum duxit idem Abbas Maſei ab Republica iſta Sulpicii Hiſtoriam non ſejungere, atque illius novam editionem diſponere, in qua Sigoniano Commentario ſubjiciantur omnes omnium viſæ adhuc in Sulpicium obſervationes, ſanam tamen ſolidamque continentes doctrinam. Quare illas prædictus Abbas pro Eccleſiaſticis ſtudiis impenſe laborans recenſuit caſtigavitque; quod ſpero certè humaniſſimo Lectori pergratum futurum.

ERANT cordi ſupra cetera quæ de PATRIA BONONIA ad ſacram profanamque Hiſtoriam ſpectantia Sigonius ſcripſerat, & Bononienſes literatos cives ad rem tractandam non immerito aptiores credidi, & mecum amore in patriam certantes plures inveni, nempe Adm. R. P. ALOYSIUM RABBI Ordinis Servorum B. Mariæ V. & J. C. ALEXANDRUM MACHIAVELLUM, utrumque ab editis operibus laudatiſſimum,

mum, ſacram primus, profanam alter Hiſtoriam accuratiori lima poliverunt.

Accessi tandem & ego numerum Literatorum hactenus laudatorum Virorum nova perſona in me traducens, ANDREÆ namque DORIÆ VITAM exornandam, an dicam onerandam ſuſcepi, additis fœderum aliorumque ſimilium à tanto Principe negotiorum geſtorum publicis documentis, quæ *Nicolaus Dominicus Mutius* ex Januenſi Notariorum Collegio, Literarum & Literatorum amantiſſimus, publicis ex tabulis in Sereniſſimæ Reipublicæ Archivo, cui ipſe præeſt, aſſervatis mihi humaniſſimè communicavit.

AD SCIPIONIS etiam ÆMILIANI VITAM ex Latinis Græciſque Scriptoribus nonnihil contuli, qua fortuna, videant Eruditi.

HOC unum poſtremò additum volo: librum, cui titulus JUDICIUM DE ROMANÆ HISTORIÆ SCRIPTORIBUS, ſi quidem Sigonio tribuendus, diligentiorem ad trutinam revocandum eſſe, plures jam ante obſervaverant; & ne quid in Editione noſtra deeſſet, è Doctorum hominum libris ad Lectorum potius uberiorem apparatum, quàm ad agendam cenſuram, plura excerpſi, & in univerſum opus ad concinniorem elegantiam, ni fallor, expolienda omnia curavi, additis novis, ac exactioribus *tabulis geographicis*, atque *indice copioſiſſimo* ad ſingulos libros, in quo formando diligentiam, ſi umquam alias, accuratiſſimam labore improbo adhibuiſſe me certo comperies.

MIRABERIS fortaſſe me tot laboribus & expenſis fatigatum novam hanc operam, quæ tot Literatorum Hominum ope, & in conquirendis, vel exſcribendis, vel exornandis libris ære multo aſſiduaque cura indiget in hoc potiſſimum ætatis

tis in ſenium vergentis poſt edita hactenus tot librorum millia ſuſcepiſſe. Unde nam tantum otii ac virium ſciſcitabere ? Unico verbo ſatisfaciam à CLEMENTISSIMI CÆSARIS noſtri perpetua beneficentia, qui liberalitate ſua animum & vires addit: Ille nobis literarium otium, & dulce præſidium vitæ parat: Ille me ad nova in dies meditamenta ſacrarum largitionum ſtimulis impellit: Ille Palatinos noſtros ad novos alios labores excitat, qui literariæ Reipublicæ utiles & grati futuri ſint, & Mediolanenſibus noſtris veterem ſtudiorum famam, ſi Dîs placet, inſtaurent, & bonarum Artium cultum, & commercia paulatim reflorentia reſtituant. Quæ ſi Deus impleat omnia, ut rogamus, CÆSARIS INVICTISSIMI gloriæ perpetuæ tribuemus. Vale.

*MENS mihi fuit, cùm primum Sigonii Tomum in lucem emitterem, Societatem inire; non ut alieno ære Typorum diſpendia ſuſtinerem; verum ut illa evitarem diſcrimina, quibus Opera ferme omnia in plura volumina diſtributa premuntur in præſens; ſiquidem cùm primi, qui in lucem eduntur, Tomi facilè comparentur, deinde morte præpediente, vel genio, ceteri negliguntur; quo fit, ut plura imperfecta volumina ad editoris perniciem tineis, blattiſque abſumenda relinquantur: Quapropter eam mihi Societatem ineundam decrevi, ut qui Tomum primum emerint, ſequentis in parte pretium quoque perſolvant. Is igitur, quem nunc in lucem emitto, quoniam in magnam excrevit molem, duos foliorum numero Tomos æquabit, Sociiſque in minori papyro pretio 25. librarum Imperial. dimittetur, dummodo pro ſecundo libras 12. cum dimidia perſolvant. Pro editis in majori papyro*

*pyro eadem habebitur ratio, aſſignato pretio librarum Imperial.* 32. *&* 16. *pro venturo. Hoc ſanè beneficio carebunt, qui Societatem inire neglexerint; ab illis namque non minori ſolutione* 35. *libr. in ſtrictiori, &* 45. *in ampliori charta quodcumque volumen in duabus partibus diviſum poterit comparari. Juxta calculos à me initos, quinque Tomi omnia Sigonii opera complectentur, niſi fortè numerum auxerint inedita uſque nunc ejuſdem Auctoris ſcripta, quæ mihi diligenti indagine perquirenti ad manus pervenerint. Non idem erit cuique Tomo pretium, verùm uniuſcujuſque molis habebitur ratio, qua duce, quidquid perſolvendum fuerit, æqua lance aſſignabitur. Specimen interea papyri, characterum, ac tabularum ære inciſarum Tomus hic, quem in lucem emitto, cuique præſtabit, nec ultra ſex menſium ſpatium unus poſt alterum evulgabitur. Illud tandem monendum arbitror, quod mihi in primis cordi fuit, nempe ut ſolicita doctorum virorum cura illius correctionis onus ſuſciperet; & qui laborioſam hanc provinciam ſuſcepêre, tanta religione inſudarunt, ut quicquid, quantumvis leve, illorum oculos effugerat, id in calce voluerint emendari. Nec minorem operam, immo, ſi fieri poteſt, diligentiorem in ſequentibus pollicentur, adeò ut, quod veritatis ſtudio dictum ſit, nihil ultra deſiderandum vel venuſtate, vel diligentia, ſeverioribus etiam cenſoribus relinquatur.*

## *ROME.*

ABBOT *Paſcoli*, who lately publiſhed the Lives of the modern Painters, Statuaries, and Architects, has a new Book ready for the Preſs, wherein he offers ſeveral Ways and Means to improve Trade in the State of the Church, and to augment the Revenue of the Apoſtolick Chamber: *Teſtamento Politico d'un Academico Fiorentino*

*Fiorentino in* 110 *Propoſitioni diviſo, in cui con nuovi e ben fondati principi ſi fanno vari e diverſi progetti per iſtabilir un ben regolato Commercio nello ſtato della Chieſa, e per aumentar notabilmente le rendite della Camera, con molti altri auvertimenti, ed eſſentiali ricordi, che vi ſi danno pel buon governo del medeſimo.*

ABBOT *Mataſtaſio*, known by his Opera's and other Compoſures, which have procured him the Title of Poet to his Imperial Majeſty, has given us a Collection of his Works; to which are added the three following Pieces, 1. *La Paſſione di Geſu Chriſto, componimento ſacro per Muſica, applicato al ſuo ſanto Sepolcro, e cantato nell' auguſtiſſima Cappella della ſacra C. C. R. Maeſtà di Carlo* VI. 2. *Componimento ſacro per la Feſtività del SS. Natale, in occaſione della ſolita adunanza de' Signori Academici Arcadi.* 3. *Componimento dramatico da cantarſi in occaſione della feliciſſima naſcita del Real Delfino*, &c.

## *VENICE.*

COLETI has reprinted *L'Aminta difeſo ed illuſtrato da Giuſto Fontanini: con qualche Oſſervationi d'un Academico Fiorentino.* In 8vo. The firſt Edition of the *Aminta difeſo* was printed at *Rome* in the Year 1700.

THE ſame Bookſeller has put out a new Edition of *Crepin's Ovid in Uſum Delphini*, in 4 vol. 4to.

M. *du Hamel* publiſhed at *Paris* in 1706, a new Edition of the Vulgar Latin Bible with ſhort Annotations, *&c.* *Baglioni* has reprinted it, and to this Edition are added two Tracts of *Lucas Brugenſis*, which were pretty ſcarce. The whole Title runs thus: *Biblia ſacra Vulgatæ Editionis Sixti* V. *& Clementis* VIII. *Pont. Max.*

*Authoritate recognita, versiculis distincta, unà cum selectis Annotationibus ex optimis quibusque Catholicis Interpretibus, & etiam ex Authoribus Heterodoxis in his quæ Catholicæ veritati non sunt contraria, excerptis. Prolegomenis, novis Tabulis Chronologicis, Historicis, & Geographicis illustrata. Auctore Joh. Baptista Du Hamel, Presbytero & ex-Professore Regio, nec non Regiæ Scientiarum Academiæ Socio. Accedunt Libelli duo ab eruditissimo Viro Luca Brugense, exarati, quorum primus loca insigniora Romanæ correctionis complectitur; alter verò alias Correctiones quæ fieri possunt, denotat.* In 4to. 2 vols.

FATHER *Crivelli*, Somasco, who in the Year 1728 put out *Elementi d'Aritmetica Numerica e Letterale*, is preparing for the Press *Fisica Elementare* in 2 vols. 4to. with above thirty Copper-Plates. It is a Collection of the most important Discoveries of the ancient and modern Philosophers, concerning Natural Philosophy. That Work will be printed by Subscription.

LORENZO BAGESIO is reprinting *Istoria della Vulgar Poesia, scritta da Gio. Maria Crescimbeni, Canonico di S. Maria in Cosmedin, e Custode d'Arcadia; coi Commentari intorno alla medesima.* In 4to.

## *FLORENCE.*

THE second Volume of the *Vocabulario della Crusca* is come out, and contains the Letters D, E, F, G, H, I. This new Edition is very much enlarged, as it appears by the Number of the Pages which is 923, whereas in the Edition of 1691 there was but 475. The third Volume is in the Press.

PAPERINI is printing *Institutiones Philosophicæ ac Mathematicæ ad usum Scholarum piarum.* In 8vo. 6 vols.

MAN-

## *MANTOUA.*

DR. *Flaminio Corghi*, a famous Phyſician here has publiſhed *Il Medico in Mantoua, oppure qual Methodo di medicare nelle paluſtri, e quale nelle Città montane, convenga.* This Work contains ſeveral Obſervations upon the Diſtempers which reigned in *Mantoua* and the neighbouring Places, from 1698 till 1730, and the Manner of curing them, compared with the Method uſed at *Reggio*, whoſe Situation is quite different from that of *Mantoua*. It may be look'd upon as an excellent Commentary on *Hippocrates*'s Book *de aere, aquis, & locis*, being founded upon an Experience of above thirty Years.

## *FERRARA.*

M. *Peverati* has given us a new Commentary upon *Salluſt : Angeli Mariæ Peverati Ferrarienſis Annotationes in Criſpi Salluſtii Hiſtoriam de Conjuratione Catilinaria, & Bello Jugurthino ; nec non Synopſis de Hiſtoria.* In 8vo. In this Commentary he has inſerted the Notes of *Turcius Rufus Aſterius Apronianus*, which he found in an old Manuſcript, and wou'd be a very valuable Piece, if, as ſome of our Learned imagine, the Author is the ſame *Apronianus* who was Conſul with *Flavius Præſidius*.

## *GENEVA.*

Meſſieurs *de Tournes* have finiſhed their new Edition of *Cornelii à Lapide, Societatis Jeſu, Commentaria in Vetus & Novum Teſtamentum.* In folio, 11 vols.

FABRI and *Barrillot* have printed *Court Abregé de Phyſique, ſuivant les dernieres Obſerva-*

*tions des Academies de Paris & de Londres, par G. L. le Sage.* In 12mo.

## *NEUFCHATEL.*

MR. *Bourguet*, who was lately appointed Professor of Natural Philosophy and Mathematicks here, has printed his inaugural Oration *de Matheseos & Physicæ fatis.* He designs to publish jointly with Mr. *Jordan*, Minister at *Prentzlow* in the March of *Brandenburg*, several Letters of the late Mr. *Leibniz.*

## *TUBINGEN.*

THEY have reprinted here from the last *Cambridge* Edition by Mr. *Chappelow*, Dr. *Spencer*'s Book *de Legibus Ebræorum Ritualibus*, &c. This new Edition is Page for Page and Line for Line the same with the *Cambridge* one; and tho' it be printed upon good Paper and Letter, it is above a third Part cheaper. Dr. *Pfaff* has prefix'd to it a Dissertation giving an Account of Dr. *Spencer*'s Life and Writings.

IMHOFF is printing by Subscription *Vitringa*'s Commentary upon the Prophet *Esaias.*

## *NUREMBERG.*

MR. *Doederlin* has publish'd *Antiquitates in Nortgavia Romanæ.* In 4to. It is a Description of the *Roman* Wall or Rampart, rais'd by Order of the Emperours *Hadrian* and *Probus* against the Incursions of the *Germans.*

## *PARIS.*

THAT there is really such a thing as Witchcraft, Witches, *&c.* is asserted with great Confidence in the following Book: *Traité sur la Magie, le Sortilege, les Possessions, Obsessions, & Malefices;*

*lefices ; où l'on en démontre la verité & la realité : avec une methode ſûre & facile pour les diſcerner, & les reglemens contre les Devins, Sorciers, Magiciens, &c. Ouvrage tres-utile aux Eccleſiaſtiques, aux Medecins, & aux Juges. Par M. D***.* In 12mo.

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PRINCIPES *generaux & raiſonnés de la Grammaire Françoiſe, par Mr. Reſtaut. Nouvelle Edition de moitié plus ample que la premiere, & à laquelle on a ajouté un Abregé des Regles de la Verſification Françoiſe,* &c. In 12mo.

## *ANGERS.*

FATHER *Dufrou*, a Prieſt of the Congregation of the Oratory and Profeſſor of Rhetorick in this Univerſity, lately made a *Latin* Oration, wherein he enquired into the Reaſons why the *French* Hiſtorians fall ſo ſhort of that Degree of Perfection which is required in ſuch Performances : *Cur nullum Scriptorem optimæ notæ Hiſtoria Gallica habeat.* Two things, ſaid he, are abſolutely neceſſary to qualify a good Hiſtorian, Eloquence and Sincerity ; *eloquentia & fides :* but theſe two Qualifications cannot be found in an Hiſtorian who lives under a deſpotical Government. He made ſeveral judicious Obſervations on the firſt Point ;

and

and as to the ſecond, *viz.* Faithfulneſs and Sincerity, he ſaid that a *French* Hiſtorian cou'd not pretend to it, 1. Becauſe he was ignorant of the Spring of Actions, or what was tranſacted in the Cabinet of the Prince. 2. Becauſe he muſt either flatter or incur the Hatred of thoſe who are in Power. 3. That even the Chriſtian (Romiſh) Religion he profeſſes, cannot ſuffer him to be always true and ſincere. He obſerved that *Comines*, *Thuanus*, *Mezeray*, and *Daniel* the *Jeſuit*, were defective in ſeveral reſpects: However as to *Mezeray*, he inſinuated that he would be valued and eſteemed by all *Frenchmen*, as long as a Love for Truth and a Senſe of Liberty remain'd amongſt them; when Father *Daniel* will be deſpiſed, as a Man blindly addicted to the pretended Power of the Pope maintained by the *Italian* Clergy, and baſely wedded to the Intereſts of his Society. The *Jeſuits* cou'd not bear with theſe bold Aſſertions. They apply'd to the Heads of our Univerſity, and demanded that the Orator ſhou'd be puniſh'd or ſeverely cenſur'd; but cou'd obtain no other Satisfaction than the following Decree, which is rather an Approbation than a Cenſure of what Father *Dufrou* ſaid: *Exiſtimamus aliquas Propoſitiones, ſi disjungantur à Sermonis contextu, Suſpicionem mali Animi injicere potuiſſe: verum ſi eadem penſentur prout in Orationis ſerie jacent, malitiæ Suſpicio diluitur. Orator tamenmonendus eſt ut cautior ſit.*

## *HAGUE.*

THEY have publiſh'd a Tract of the late Mr. *la Placette*, entitled, *Avis ſur la Maniere de Precher.*

# HISTORIA LITTERARIA:

OR, AN

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*Floriferis ut apes in ſaltibus omnia libant,*
*Omnia nos itidem.*——————— Lucret.

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G.R. III. BRITISH MUSEUM

# HISTORIA LITTERARIA.

## ARTICLE VI.

Obſervations Mathematiques, Aſtronomiques, Chronologiques, &c. Redigées & Publiées par le *P. E. Souciet.*

That is,

*Mathematical, Aſtronomical, Chronological,* &c. *Obſervations .... Digeſted by Father* E. Souciet.

Being a Continuation of Article XXVIII. N° XVIII.

*Containing the Hiſtory of the Five Firſt Mogul Emperors.*

(G.)

IN our laſt, through an Inadvertency we need not explain to the Reader, we broke off ſomewhat abruptly in the midſt of the Hiſtory of the great *Jenghîz Khân*; which we ſhall now reſume.

*Jenghîz Khân* having made ſuch Progreſs towards the Summit of his Glory, as has been told in the foregoing Article on this *Collection*; continued to add to his martial Fame and the Enlargement of his Dominion by the partial Smiles of Fortune, whoſe Darling he ſeems of all Men to have been. He ſubdued many 1204.
Hoards round about him: he overthrew ſeveral Confederates, headed by a powerful Prince of

the *Naymans*, called *Tay-Yang Kohan*, who fell in the Battle, which was fought to the Eaſtward of *Holin*, the Situation of which we formerly noted.

1205. TRIUMPHANT in theſe Wars, he began to attack the Princes of *Hin*, who were Lords of a vaſt Tract both in *China*, as it is now reckon'd, and in *Tartary*, as it is with us called; how far he ſucceeded in this his firſt Attempt, we are not told, but

1206. THE next Year he rendezvouſed with his Confederates at the Source of the River *Vonon* or *Onon*, where his Name was changed, or rather his Title, from *Tiemûtjîn* to *Jenghîz*, as we pronounce it, which if our Interpreter deceives us not, ſignifies *Sovereign Lord*; for ſuch they now declared him, and as ſuch they now vowed him Obedience, whence with the Addition of the Title *Khân*, or *Cam* as we ſometimes have it, we come to know this Conqueror, under the Stile of *Jenghîz Khân*. This Year he became Maſter of the weſtern *Tartary*, by a compleat Conqueſt of the *Naymans*, and the Slaughter of their King *Poloyu*, and his flying Son.

1209. THREE Years afterwards, *Itûhû* King of the Country of *Way-û-ule*, offered to throw himſelf under the Protection of *Jenghîz Khân*. His Subjects have the Books of *Confucius* and the Book *Y-King*: they underſtand the *Chineſe* Characters, and uſe the *Chineſe* Calendar. This Year he entered *Chenſi* by the Country of *Kokonor*, and forced the King of *Hia* to a Peace.

THE next Year our Conqueror refuſed to pay
1210. Tribute to the Princes of *Kin*, and ſtirred up by the Spirit of Vengeance, for the Murther of a Relation of his who had been murdered by the Orders

Orders of the *Kin*; he the next Year entered the Province of *Chanſi*; and according to the *Chineſe*, he himſelf, his Brothers, and his four Sons made fearful havock in *Chanſi*, *Petchali*, *Chantung*, and *Leaotung*, during the Years 1211, 1212, and 1213; in which laſt he beſieged the *Court*, or what is now called *Pekin*, formerly *Yekin*. 1211. 1213.

THE next Year the Emperor of the *Kin* bribed *Jenghîz Khân* to an Accommodation by a great Sum of Money, great Quantities of Stuffs, and a great Number of Youths of both Sexes, together with a Princeſs of the Blood for *Jenghîz Khân* himſelf, who then retired to the Country of *Chalar*. 1214.

BUT he had ſcarce turned his back before the Emperor of the *Kin* violated the Treaty; whereupon the *Moguls* marched back again, and took *Pekin* and *Leaotung*.

IT was in the Year following, that *Pekin* was taken and pillaged. This was done in the fifth Month, and in the abſence of *Jenghîz Khân* himſelf; the Palace was burnt; but the Emperor had withdrawn with his Court, eight or nine Months before, to *Caifanfu*, the Capital of *Honan*, then *Nankin*. 1215.

THE Year following *Jenghîz Khân* appeared in Perſon, and pillaged a part of *Honan*; and the Year after he declared *Mohali* his Governor over the conquered Country, and *Chapar* his Governor for *Pekin*, and then retired into *Tartary*. 1216. 1217.

WHILE *Mohali* extended the Conqueſts over *Corea*, his Maſter the *Khân* turned his Arms Weſtward to revenge the Injuries offered to his Subjects, and before the End of the following 1218.

1219. Year he made a good progreſs, and ſo continued to do further Weſtward.

1221. AT length he got to the Weſtward of *Samarcand*, as far as a Place in *Engliſh*, called the *Iron-Gate*, which our Commentator will have to have been *Derbent*, which he derives from the *Turkiſh Demicarpi* or *Temicarpi*, which ſignifies *Gate of Iron*.

OUR Tranſlator, or rather Tranſcriber, acquaints us, that the *Chineſe* are very indiſtinct and unſatisfactory on what this Conqueror did
1223. in the Weſt; but from thence he bent his March Eaſtward into *Perſia*, and in the Year
1224. following he penetrated the *Indies*, where he made great devaſtation. In this ſame Year, ſays the *Chineſe* Hiſtory, the *Moguls* took the City *Metena* [ſure they cannot mean *Medina?*] where, ſays the ſame Hiſtory, reigned *Mu-hannu-te*, or the Lord and Law-giver of the *Mohammedans*. Upon this occaſion it is ſaid, that while even *Mahomet* himſelf was alive, ſome of his Diſciples reached *China*, where they promulgated his Law. To this is added, that *Metena* (which we muſt confeſs ſounds a little like *Medina*) is in the Neighbourhood of a Country called the *Country of Heaven*; which our *French* Commentator conjectures may mean the *Holy-Land*, that is, the Country of God, where God was born and lived, as he zealouſly expreſſes himſelf. This is a very remarkable Paſſage, and may deſerve an accurate Reſearch and a deep Diſcuſſion, which we leave to abler Hands than our own.

1226. THIS Year *Jenghiz Khân* attacked the Prince of *Hin*, and having taken the City of *Eſtina*, he entered *Chenſi*. He ſubverted the Dynaſty
1227. of *Hin*, and died in the ſeventh Moon of the Year

Year 1227, and was interred on the Mountain of *Leoupan* in *Chenſi*, aged 66 Years. He declared his third Son, *Octay*, his Heir and Succeſſor, and in the mean time *Toley* his fourth and youngeſt Son ruled the Empire.

*Octay* was not proclaimed Emperor till the eighth Moon of this Year, when he appointed *Toley* his Generaliſſimo. 1229.

*Octay* continued the War againſt the Emperor of the *Kin*, and reduced him to the utmoſt Diſtreſs. He entered into a Treaty with the Emperor of the *Song*, who poſſeſſed many of the nobleſt and moſt ſouthern Provinces of *China*, and then retired into *Tartary*, in the ninth Moon of this Year. 1230.

*Toley* dies, to the great grief of the whole Empire; and *Saputay* carries on the War in *Honan*, and takes and pillages *Nankin* in the ſecond Month of the next Year. 1232. 1233.

In the very firſt Moon of this Year the unhappy Emperor of the *Kin*, unable to bear up againſt the Torrent of his Afflictions, burnt himſelf at *Juningfou*, declaring his Son his Heir to the Crown; but the young Prince being murdered by his own Guards, *Octay* became abſolute Lord of the Empire of the *Kin*. 1234.

*Octay* built *Holin* into a new City, and adorned it with a vaſt Palace. He diſpatched two of his Nephews and General *Sapotay* to attack the Kingdoms of the Weſt. They coaſted round the North-end of the *Caſpian*, and thence penetrated into a Climate where the Days at *Midſummer* are of extraordinary length. But the Hiſtory of this War being very dark, and the Names horridly mangled, we ſhould, it ſeems, be able to learn nothing therefrom, if we did not otherwiſe know that they harraſſed *Po-* 1235.

*land*, *Germany* and *Hungary*. His two Nephews did not return till many Years after his Death. They loſt a great Number of their People, ſays the Hiſtory; but they acquired great Glory.

BUT while this was in agitation, *Octay* ſent another Force to invade the Emperor of the *Song*.

1242. TO conclude, he died in the 56th Year of his Age, and nominated to be his Succeſſor *She-ly-man* his Grandſon, by his fourth Son, who periſhed in War.

BUT this Succeſſion was diſturbed by the
1246. Empreſs Regent *Naitmatchîn*, who declared her eldeſt Son *Quay Yeû* Emperor of the *Moguls*, which ſhe did in the ſeventh Moon of this Year. This Prince ſubmitted every thing to his Mother; did nothing worth notice; and is accuſed of having been fond of the *Bonzes*. He
1248. reigned but two Years and about a Month, and died at the Age of 34.

HEREUPON two powerful Parties aroſe. At the Head of the one appeared the Empreſſes *Naitmatchîn* the Mother, and *Hai-my-ſhe* the Wife of the deceaſed Emperor; theſe declared for *She-ly-man*, and were ſupported by ſome old Counſellors, ſeveral Generals, and all the Princes, Sons and Grandſons of *Octay*. At the head of the other was *Patû* the great General of the Army and Nephew to *Octay*, who, with ſome others, declared for *Mongko* another Nephew of the ſame Emperor. Theſe prevailing, *Mongko* was, at *Holin*, proclaimed Emperor
1251. of the *Moguls*. He committed the conquered Provinces of *China* to his Brother *Hûpily* [*Koblay*] and took the Reins of the Government in general into his own hands.

THIS

THIS Year he put to death the Princeſs or Empreſs *Hai-my-ſhe*, on pretence ſhe was a Sorcereſs; impriſoned *She-ly-man*; and baniſh'd *Naitmachîn*, and the Princes of the Party of *She-ly-man*. 1252.

THE next Year he rendezvous'd two great Armies in the Neighbourhood of *Holin*. The Command of the firſt he conferred on *Hûlan-Holay*, under the Orders of *Hûpily*, to invade *Tibet*, *Pegu*, and *Cochinchina*, and to make an Inroad into *Junnan* and *Soutchouen*. The ſecond Army commanded by *Hin-li-hû*, [*Hologu*] his ſixth Brother, he ſent to invade *Perſia* and *Syria*, there to fall upon the *Sû-tân*, [*Soltâns*] and the *Halifu* [*Khalif*] a *Mohammedan* Prince and King of *Pabata* [*Baghdâd*]. *Hologu* had *Ko-kan* with him to aſſiſt him with his Advice.

*Hologu* and *Ko-kan* depart from *Holin* in the ſecond Month of this Year; and to paſs over their tedious March, through which we cannot eaſily trace them, for want of a Certainty of the Names of the Places mention'd, they ſucceeded in this diſtant War to admiration. 1253.

IN the fourth Year after their Outſet, they took *Baghdâd*, and ſent the *Khâlif* Priſoner to *Mongko*. We are told, that the *Chineſe* Relation is pretty circumſtantial on this Tranſaction, and deſcribes the City very well: That it ſpeaks of the fine Palace of the *Khalif*, of the River which parts the two Towns, of the Beauty of the Houſes, of the Maſſacre *Ko-kan* ordered in the Weſt Town, of the Extent of the Kingdom, and of the Number and Lives of the *Khalifs*. 1257.

THIS important Action ſo happily decided, *Hologu* detaches *Ko-kan* to the Weſtward. He marches twenty Days towards that Point of the Compaſs, and comes to a Temple dedicated to

Heaven, as the *Chineſe* have it: They tell *Ko-kan* that here the greateſt of all Saints had been anciently interred; and in the midſt of this Temple, he ſees a great Iron Chain hanging, and many Inſcriptions, which, ſaid they, were done by *Pictapacul*, the Name of the Saint here buried. Tho' all this has the Air of a Romance, as much as Heart could wiſh whatever Truth may be in it, our Commentator puts on a grave Face, and runs the following Diviſion upon the Name *Pictapacul*, (viz.) *Pembar*, *Pembal*, *Bembar* or *Bembal*: Perhaps *Ben-baal*, *Benbal*, the Son of *Baal*. Mighty right, to be ſure; a high Probability: but we ſhould, however, be glad to know who was the Father of this Son of *Baal?* who he could be? whence this Son ſhould come? what drove him a twenty Days March to the Weſtward of *Baghdâd?* but above all, how he had been able to keep this Houſe over his Head, maugre all the unparallelled Zeal of the *Mohammedans*, and *Chriſtians*, who were Lords, and pretty ſevere ones too, either on the one ſide or the other of him? Theſe are Queſtions not to be rationally anſwered, and this Play upon Names, tho' ſometimes juſtifiable, is too often preſumptuous and vain. But the *Roman* Clergy muſt be ignorant of nothing; they muſt diſplay their Omniſcience upon all occaſions. For our parts, upon the firſt peruſal of the Paſſage, we were afraid this Pagod, as it is repreſented, would have been commented into the Church of *Jeruſalem*; and perhaps, if it had not been for the ugly Iron Chain, it had been the Caſe: and, in truth, it had been far leſs abſurd than to talk of the Houſe of a young *Baal* any where in theſe

Parts,

Parts, at that time of day. But to return whence we digreſſed.

*Ko-kan* having ſurvey'd this great Curioſity of a Temple, and done great Feats over this weſtern Region, croſſes the Sea and continues his Conqueſts in a Country called *Foulon*. This *Foulôn*, we are told, ſignifies *Franks*; and this Country is here noted to have been ſome Part of *Syria*, inhabited by the Followers of the *Cruſade*; but this ſeems to be ſaid at a venture, to be a moſt ſuperficial and ill-weighed Remark. What Sea had *Ko-kan* to croſs in his way from *Baghdâd* to *Syria*? We know of none but the Sea of *Gallilee*, or, perhaps, the *Dead Sea*; and that he did, would, or could croſs either of them with his Army, is impoſſible to ſuppoſe. Had it not been better to have looked this Paſſage over as inexplicable, and even frankly to have pronounced it ſuch, rather than by an Affectation of univerſal Criticiſm to have cleared it up ſo lamely, ſo blindly? But to take a Survey of this Country of *Foulon*, it ſeems the Women there were dreſſed after the manner of the Statues in the *Chineſe* Temples. Here the *Soltân Hûtû*, as he is called, did Homage.

THIS Year *Holagû* and *Ko-kan* continued their Conqueſts, and towards the latter End of it, *Ko-kan* was ſent Poſt by his General, to give *Mongko* an account of all theſe Expeditions. But when he arrived in *China*, he had the ſorrowful News that *Mongko* had been ſlain on the tenth of *Auguſt*, this ſame Year, as he was beſieging *Hotchcou* a City in *Soutchouen*, at the Age of 52. This Siege was very obſtinate, and the *Moguls* having loſt a great number of Officers, broke it up. The *Chineſe* Hiſtory reports he had Valour and Senſe; but reproaches him with great Super- 1259.

Superſtition and an undue Veneration for the *Lama's*; and upbraids him with the unjuſt Death of the Princeſs *Hai-my-She*, the Impriſonment of *She-ly-man*, and the Exile of *Naitmatchen*; but ſays not a ſingle Syllable of the Embaſſies of St. *Louis*.

UPON the Death of *Mongko*, who left five Sons behind him, a civil War broke out between two of his Brothers *Hûpily* and *Halipûko*. *Hûpily* was laying Siege to *Voutchang* the Capital of *Hoquang*, when News was brought him his Brother was dead; whereupon he clapped up a Peace with the *Song*, ordered *Hûlan-Hotay* to ceaſe Hoſtilities, and then attended by his Troops marched to *Pekin*, where *Ko-kan* informed him of the mighty Exploits and Conqueſts of his Brother *Holagû* in the Weſt; and ſoon after he heard from *Holagû* himſelf; who, among other things, informed him, that he had impowered this Envoy to declare him Emperor of the *Moguls*, ſince his Diſtance would not allow him to do it in Perſon.

1260. ACCORDINGLY *Hûpily* was in the fourth Moon of this Year proclaimed Emperor of the *Moguls* at *Changtû*; but *Halipûko* was alſo proclaimed Emperor at *Holin*. *Hûpily*'s Reign was long and glorious; but *Halipûko* declined in his Affairs from the beginning; his Army being in this ſame Year beaten to the Eaſtward of *Cantchû*, a conſiderable Town of *Chenſi*.

1261. AND the very next Year *Halipûko* was beaten by *Hûpily* in perſon; *Holin* was taken; and *Halipûko* ſurrendred at diſcretion.

1264. WE paſs over his Humanity to his vanquiſh'd Brother, and the Captive's humble and faithful Returns; his Deliverance of *She-ly-man* from Priſon; his Introduction of the *Chineſe* Forms into

into the Government of the *Moguls*, and his Love of Letters: we paſs over alſo his firſt Miniſter *Yaoku*, a great *Chineſe*; his Erection of a Tribunal called of the *Han-lin*, made up of the moſt learned Men of the Empire, and properly, as we are told, an Academy of Learning; his Winter Court *Yen-keng* or *Tatû* the Great Court, and his Summer Court *Chang-tu*, which may be *Marco Paolo*'s *Cianda* or *Cambalu*.

WE proceed to *Hûpily*'s Invaſion of the Empire of the *Song*, a War which was opened with the memorable Siege of *Siang-Yang* in *Hûquang*, which notwithſtanding it was inveſted by the moſt expert of the *Tartar* Generals, held out full five Years. They were ſo thoroughly convinced of the Strength of the Place, that a General of the Country of *Igûr*, whoſe Name was *Holibayya*, wrote to the Emperor, That if he did not ſend for Gunners from the Weſt, the Place could not poſſibly be maſtered. Gunners then were ſent, but whether they were *Mohammedans*, as the *Chineſe* Hiſtory ſays, or *Chriſtians*, as *Marco Paolo* avers, the Place was taken after it had held out above five Years, as we juſt now ſaid. *Marco Paolo* relates, that they ſhot Stone Bullets; and the *Chineſe* Hiſtory, it ſeems, uſes the Word *Pao*, which ſignifies both an Engine which ſhoots Metal Balls like ours in *Europe*, as well as *Perdreroes*, or thoſe great Pieces which were formerly uſed for Stone. 1268. 1273.

WHAT is here ſaid of theſe Cannoneers from the Weſt, whether they were *Mohammedans* or *Chriſtians*, or whether their Balls were of Metal or Stone, may be a Novelty to ſome of our Readers, as we confeſs it is to us. That the *Chineſe*, and perhaps the more eaſtern *Tartars* had the uſe of Guns Ages before us, has been frequently

frequently atteſted, and is generally believed; but that it is not of very great Antiquity in our weſtern Parts, is pretty generally allowed. It is commonly believed, and *Polydore Virgil* tells it, that the Inventor of Gunpowder firſt taught the uſe of Guns to the *Venetians* at the Battle of *Foſſa Claudia*, when they obtained that notable Victory over the *Genoeſe* in the Year 1380: But here we underſtand, that the uſe of Guns was practis'd at the Siege of *Sian-Yang* above a hundred Years before, and that, by *Chriſtians*, as *Marco Paolo* reports them to have been; but what *Chriſtians* they ſhould have been, we cannot conceive, nor what *Mohammedans* ſo early as this. If the *Chineſe* have been ſo ancient in the Myſtery of *Pyroboly* and *Pyrotechnics* as is pretended, it is much the *Moguls* ſhould have been ignorant therein after ſo many Victories obtained over them, and when eſpecially they muſt have had ſo many *Chineſe* in their power, who could both have inſtructed and ſerved them therein. Here ſeems to be an Obſtacle we know not how to get over; except we ſay that the firſt Uſe of Gunpowder is as uncertain with us as the firſt Uſe of Bombs, a poſterior Invention without doubt; which *Simienowics*, the moſt learned Pyroboliſt that has put Pen to Paper, is not able to trace out, tho' Mr. *Blondel* is ſo complaiſant as to yield it to one *John Malt*, an *Engliſhman* in the Service of *France*.

But we forbear digreſſing any further, tho' in another Work the Thing might bear it, to relate what ſucceeded in this active Reign after the taking of *Siang-Yang*. *Payen* a Native of *Parin*, in *Tartary*, in the Latitude of 43° 36' North, and 2°. 14' Eaſt of *Pekin*, was appointed Generaliſſimo of *Hûpily*'s Army. He croſſed the

the *Kiang* at *Haniang*, a City of *Hoquang*, with prodigious Bravery and Intrepidity, and bore down all before him; and at length befieged *Hongtcheou* the Capital of the *Song*, and took it. 1274.

UPON this occaſion he behaved with an heroic Humanity towards the Inhabitants, whom he ſaved from the mercileſs Hand of the Soldier, and with the very height of Decency towards the Empreſſes, Mother and Grandmother to the Emperor of the *Song*, and to the Emperor himſelf, whom he ſent under a proper Guard to *Pekin*, as he did the Treaſures of the Palace to the Sea-port next to the ſame Capital. 1276.

THIS gallant Commander, after an infinite number of Actions, which to the common apprehenſion of the World qualify the Hero, was ſent for to Court, where he was received with all the Gratitude and Diſtinction he merited. On the other hand, the Emperor of the *Song* being detained a Priſoner, one of his Brothers was proclaimed Emperor in his ſtead at *Foutcheou-fû* the Capital of *Fokian*. Shortly after this new Emperor died, and a third Brother of the Captive Emperor was placed on the Throne in *Quantong*, by us *Canton*. At once he hurry'd up a Palace in an Iſland to the Southward of *Sin Hoey*, in the Latitude of 22°. 30′ North. This Prince, who was Brother to the Captive Emperor by the ſame Father, but by a different Mother, had above 1200 Sail of Ships, and above 180000 Men in Arms; but tho' he had an excellent General, his Troops were naught, and his Fleet was entirely defeated. In conſequence of this Blow, his chief Miniſter took him on his Shoulders and fell with him into the Sea; and in the ſecond Moon of the ſame Year above 100,000 periſhed. 1279.

The

The Empreſs Mother, when ſhe heard the tragical End of her Son, threw herſelf together with the Ladies of her Train into the Sea alſo; and the *Chineſe* General, as he was ruminating upon the choice of a new Emperor, was miſerably ſhipwreck'd.

IF what is here told of this Emperor, his Miniſter, his Mother and her Ladies, be not equal to any Greatneſs of Mind and Contempt of Death, we meet with in *Greek* or *Roman* Hiſtory, we are much miſtaken; a more diſmal or ſhocking Tragedy, conſidering the Perſons, and that it was in each a voluntary Act, is no where to be found! and well may the *Chineſe* dwell on the melancholy Event, as we are told they do.

NOW *Hûpily* ſat the undiſputed Lord of all the *Chineſe* Provinces; but to paſs over ſome inteſtine Motions, which muſt infallibly be frequent in ſuch an Empire as he ſwayed, *Japan* had not been yet ſubdued.

1280. IT was in the eighth Moon of the very next Year that a great naval Armament made Sail for the Conqueſt of *Japan*; but a Storm diſperſs'd them, and Hiſtory ſays, the *Japaneſe* ſlew 30,000 *Moguls*, and made Slaves of 70,000 *Chineſe* and *Coreans*; the Booty was in proportion, and the Emperor breathed nothing but Vengeance to make amends for this Loſs, while his *Mandarins* beſeeched him to think no more of the Conqueſt of *Japan*. But the *Moguls* fared quite otherwiſe in the Kingdom of *Mien*, [*Pegu*, as we are told] which was conquered by the Troops of *Junnan*; an Expedition ſeemingly mentioned by *Marco Paolo*.

1294. AT length the Emperor *Hûpily* died in the firſt Moon of this Year, aged 80, without ſo much as naming his Succeſſor to the Empire.

THE

THE *Chineſe* Hiſtorians, it ſeems, magnify his Failings, and ſcarce ſpeak of his great Qualities and Virtues; they ſay he was a Bigot to the *Lama's*, and complain, that he inveſted the weſtern People with too much Power; while the *Tartars* applaud him as one of their greateſt Kings. He was a Patron to the Learned of every denomination, a Cheriſher of the uſeful Arts; and undertook and went through ſtupendous Works for the Convenience of his Subjects, and did and ordered a great many noble things equal to the Sublimity of his Station and the Fortune of his Arms. He ſaw himſelf in the peaceable Poſſeſſion of *China*, of *Pegu*, of *Tibet*, of one and the other *Tartary*, of *Turkeſtân* and the Country of *Igûr*. *Siam*, *Cochinchina*, *Tonquin* and *Corea* paid him Tribute. The Princes of his Family who reigned in *Moſcovy*, *Aſſyria*, *Perſia*, *Khoraſſan* and *Khovârazm*, did nothing without his leave; and in his days *Perſia* and the Ports on the Coaſts of *Malabar* and *Cormandel*, drove a great Trade by Sea with *Fokian*. In fine, he and his Predeceſſors lie interred in one of the Mountains between the 42°. 30′ and 44′ of Latitude, and between 10°. 30′ or 4° Longitude Weſt of *Pekin*, and then turn off to the North-Weſt.

WE at firſt thought to have given a ſummary Abſtract of the Life of *Jenghiz Khân* only, but finding our Subject to ſwell under our hands, and remembring what we promiſe in the Motto to our Journal, and apprehending the whole Series of this remarkable Hiſtory would be acceptable even to the moſt Learned, and raiſe the Aſtoniſhment of ſuch as are but the leaſt verſed in the great Events that have happened on the extenſive Stage of the World; we could

could not ſtop our hands, but have abridg'd it all.

WE leave our Readers to make their Reflections upon this wonderful, this almoſt incredible Piece of Hiſtory, and ſhall only acquaint the more ſcrupulouſly exact, that we have ſtudiouſly avoided the Names of the Perſons and Places the Original abounds with; and that on the other hand we have, perhaps with ſome little Preſumption, accommodated a few of them to our Pronunciation. If we may be excuſed this, we will proceed to obſerve that among the many good Qualities of the *French* Writers, they have one conſiderable Defect, we mean in forming all exotic Names to the Genius, as they think good to call it, of their Tongue. This muſt have been obſerved by all who have dipped into their Hiſtorical Works; and lamentable it is to ſee, that even we who are ſo very much related to them in Names are cut and ſlaughtered by them without mercy. Who can bear to hear Father *Orleans*, in his Preface to the *Engliſh* Revolutions, ſay the *Engliſh* Names are ſo uncouth, and as it were barbarous, that he has not ſtudied to be exact in ſpelling them; as if we were ſome of the moſt unpoliſh'd of Mortals, and our Language the moſt inelegant; in ſhort, as if we were a new diſcovered Nation in the Moon, who ſcarce could call each other by articulate Sounds? And again, what ſhall we ſay to that otherwiſe excellent Geographical Lexicographer *Corneille*, who when he touches upon *Engliſh* Ground, often puzzles the *Engliſh* themſelves to know whereabouts he is? Who could imagine, for example, when he comes to deſcribe *Oxford*, that even a Student there ſhall not know by him when he is come to *Chriſt Church*

but

but ſhall ſee it ſpelt in ſuch a manner, with ſuch a number of Conſonants and difference of Vowels, that he ſhall not be able to unravel it but by its beginning with a *C?* And now if they are ſo fearfully negligent and arbitrary in what concerns the proper Names of a Country, their very next Neighbour, and perhaps the moſt generally allied to them of any Nation under the Sun; what Butchery muſt we not expect them no make of the *Tartar* Names and of the *Chineſe?* Herein ſure there can be no relying on them. We muſt therefore beſeech them to conſider Foreigners a little for the future, and to uſe their Names as civilly as they are ſaid to do their Perſons; and in the mean time to favour us with an *Onomaſticon Generale*, drawn up as they know how; a Work which would be highly acceptable to all *Europe*, and much wanted at this Inſtant in particular; a Work particularly incumbent on them to undertake, as they have been the greateſt Offenders in the Sin which makes ſo heavy an Atonement neceſſary.

## ARTICLE VII.

### *A Continuation of* VOL. III. *of* Rollin's *Hiſtory*, &c.

MR. *Rollin* at the Entry of this Volume advertiſeth his Reader, that tho' he had promiſed in it to conduct his Hiſtory down to the end of the *Peloponneſian* War, and to add ſome Reflexions on the Genius, Cuſtoms, Laws, and Government of the People of *Greece:* The Additions he hath neceſſarily been obliged to make

in the courſe of the Impreſſion, more eſpecially that particular and circumſtantial Account he hath given of the Siege of *Syracuſe*, which was the greateſt Enterprize that ever the *Athenian* Republick undertook, and at length proved the chief Cauſe of their Ruin; have not only put it out of his power to perform his Promiſe, but hath even ſwelled this Volume very near two hundred Pages more than any of the former.

BEFORE he begins the Hiſtory itſelf, Mr. *Rollin* hath thought proper to make ſome preliminary Obſervations, which conſiſt chiefly in enumerating the Advantages that accrue to all ſorts of People from the reading of Hiſtory, and the Judgment that ought to be made of thoſe glaring Acts of Virtue, that are ſo frequently met with in the Heathen Hiſtory. He then adds an Abridgment of the principal Events of the *Lacedemonian* Hiſtory from the firſt Eſtabliſhment of the Regal Government among them, to the time of *Darius* the Son of *Hyſtaſpes*, where the *Perſian* War againſt the *Greeks*, in which the *Lacedemonians* bore ſo great a ſhare; begins. Here he remarks, that fourſcore Years
*A.M.* 2900 after the taking of *Troy*, the *Heraclides*, or Deſcendants of *Hercules*, returned into the *Peloponneſus*, and ſeized upon *Lacedemon*, where *Euryſthenes* and *Procles* the two Sons of *Ariſtodemus* placed the Seat of their Kingdom, and reign jointly. It is remarkable, that theſe two Brothers continued all their Life-time at variance one with another, which Diſpoſition was alſo inherited by both their Deſcendants, for the ſpace of nine hundred Years that the Sceptre of *Sparta* continued in theſe two Families.

OUR Author by the by gives an Account of the Origine and Condition of the *Ilotes*, a Name

Name given to ſuch Priſoners of War as the *Spartans* commonly made their Slaves.

AFTER which he gives a ſhort Hiſtory of the War betwixt the *Lacedemonians* and *Argives*. When the two Armies were in ſight one of another, it was agreed in order to ſpare the ſhedding of Blood, that their Differences (which were chiefly concerning the Sovereignty of a ſmall Country called *Thyrea*) ſhould be decided by three hundred of each ſide, choſen out of the Flower of the Army; and every thing being ready for the Battle, and both Armies having retired, they fought with ſuch Fury, that there were only three remain'd; two of which were of the *Argives* ſide, the other a *Lacedemonian*. The *Argives* believing themſelves ſecure of the Victory, return'd to their own Army to give an account of the Succeſs of the Day; the *Lacedemonian* kept the Field of Battle, and when he ſaw his Enemies gone, ſtrip'd the Dead of their Spoils, and tranferr'd them to his own ſide of the Ground mark'd out for the Battle: This again involved the two Nations in a freſh Diſpute about the Victory, the *Argives* pleading, that the Number of their ſide who eſcaped being greateſt, entitled them to the Victory; the *Lacedemonians*, that their Man had kept the Field of Battle whilſt the two *Argives* fled. In fine, the Diſpute ended in a general Battle, wherein the *Argives* were entirely routed.

OUR Author alſo takes notice of three different Wars betwixt the *Lacedemonians* and *Meſſenians*; the firſt of theſe began the ſecond Year of the ninth Olympiad, and continued for the ſpace of twenty Years; [a] *Euphaes* being then King of *A.M.* 3261



[a] According to the Sentiments of Mr. *Boivin*, in his learned Diſſertation on a Fragment of *Diodorus Siculus*, *Vid. Memoires*

*Meſſene*. It was in the ſeventh Year of this long War, that the *Lacedemonians* (having obliged themſelves by Oath not to return home, till they had intirely vanquiſh'd and taken all the Cities of *Meſſene*) fearing leſt by their long Abſence their Families might periſh, ſent home ſuch of the Soldiers as were not bound by that Oath, that they might propagate Sons and Daughters for them; making no ſcruple of proſtituting their Wives for the publick Good. Thoſe who were born of this ſpurious Conjunction, were called *Parthenians*; but when they grew up, not being able to endure the Opprobry of ſo infamous a Name, they voluntarily baniſhed themſelves from *Sparta*, and under the Conduct of *Phalantes* eſtabliſhed themſelves at *Tarentum* in *Italy*, after they had chaſed out the ancient Inhabitants.

THE *Meſſenians* were enrirely vanquiſh'd in this War by the *Lacedemonians*, who reduced them to very great Hardſhips; their Condition being made little better than that of Slaves: which ſo exaſperated the *Meſſenians*, that after forty Years ſuffering, they at length revolted, and gave occaſion for a new War, which began
*A.M.*3320 the fourth Year of the 23d Olympiad. The *Lacedemonians* being puſh'd hard by the *Meſſenians*, by Advice of the Oracle of *Delphos*, ſent to *Athens* for a General, who gave this Charge to *Turte* the Poet; who notwithſtanding the ſmall Hopes that were conceived of his warlike Abilities, and the bad Succeſs he had in the beginning, proved at length a very brave and ſucceſsful General.

THE

*moires de l'Acad. des Inſcriptions, tom* 2. *p.* 84. *Ariſtomenes* who ſucceeded *Euphaes*, according to Mr. *Boivin*, is the ſame that *Pauſanias* calleth *Ariſtodemus*. *Ibid.*

THE remaining Part of this Volume, which contains a History of 180 Years, from the Year of the World 3484, to the Year 3592, under the Reigns of six different Kings of *Persia*, consists chiefly of two parts. The first part, which includes a History of 90 Years, from the beginning of the Reign of *Darius* the First to the 42d Year of the Reign of *Artaxerxes Longimanus*, where the *Peloponnesian* War begins, is divided into four Chapters.

THERE never was any Age more fruitful and productive of great Men, and extraordinary Events, or that ever display'd more shining Instances of solid Virtue and Courage. Whoever reads the Description that is given by our Author of the celebrated Battles of *Marathon*, *Thermopylæ*, *Artemisia*, *Salamine*, *Platæa*, *Micale* and *Eurymedon*, which were fought in this Period, must be convinced of the Truth of this Assertion.

IT was in these Battles that the greatest Captains of *Greece*, *Miltiades*, *Leonides*, *Themistocles*, *Aristides*, *Cimon*, *Epaminondas*, *Pausanias*, *Pericles*, and *Thucydides*, gave such signal Proofs of their Courage, military Prudence, and Love to their Country, as have ever since rendred their Names immortal.

THE first Chapter contains the History of *Darius* the Son of *Hystaspes*, and his Expeditions against *Babylon*, the *Scythians*, *Indians*, and against the *Greeks*.

AS also an Account of the great Preparations made by him for this War: It gives likewise an Account of the State of *Athens* at that time, together with the Characters of the famous *Grecian* Generals, *Miltiades*, *Themistocles*, and *Aristides*; and the shameful Defeat of the *Persian*

Army at the Battle of *Marathon*, by the *Greeks*, under the Conduct of *Miltiades*, who thereby gain'd his Country much Honour, and himſelf immortal Glory.

OUR Author ſays, that *Darius* being choſen King (after he in conjunction with other ſix *Perſian* Noblemen had killed the Impoſtor *Smerdis*) was no ſooner ſeated upon the Throne, but in order to make his Reign the more ſecure, he married the two Daughters of *Cyrus*, *Atoſſa* and *Ariſtone*.

THE firſt Acts of Sovereignty and Care for his Kingdom that he exerciſed, was to regulate the polite and civil Government of the vaſt Provinces he had under his Dominion, and to put his Army under a good Diſcipline, and to lay a Foundation for maintaining conſtantly in pay a ſtanding Force: which he brought about, by putting his Finances in good order, and ſecuring to himſelf a conſtant Revenue from thoſe Nations his Predeceſſors had conquered; whereas they had contented themſelves with the voluntary Preſents they received from them, and a certain number of Troops that each Nation was obliged to furniſh in time of need.

BY this wiſe Policy, *Darius* freed his natural Subjects the *Medes* and *Perſians* from paying any Taxes or Impoſitions, and made the whole Weight and Expence of maintaining the civil and military Government fall upon the conquer'd Provinces. The mild, prudent, and equitable Method which he made uſe of to eſtabliſh this good Order in the Government, eſpecially his manner of impoſing Taxes, very well deſerve our Notice.

*Darius* (ſuppoſed to be the ſame with that *Ahaſuerus*, who is mentioned in the Book of *Eſther*) in the third Year of his Reign, which accor-

according to the *Jewiſh* Reckoning is only the ſecond, notwithſtanding the continued Oppoſition made by the *Samaritans*, not only confirmed the Edict formerly publiſh'd by *Cyrus* in favour of the *Jews*, but made another, wherein he confirm'd theſe Privileges; and moreover, ordered the Expence made in the Service of the Temple to be defrayed out of the publick Revenue of that Province.

THE Judgment given by this Prince in favour of the *Jews* againſt *Haman*, is another ſhining Inſtance of his Clemency and great Love of Juſtice.

THE *Babylonians* having revolted, *Darius* march'd againſt them, inveſted their City, and beſieged it in form during the ſpace of eighteen Months, in which time all the Stratagems which the Art of War furniſheth, were put in execution to make himſelf Maſter of it, but all in vain; ſo that *Darius* even deſpairing of taking it, was almoſt reſolv'd to riſe from before it, 'till *Zopyrus* the Son of *Megabizes*, by one of the moſt extraordinary Stratagems that ever was invented, put him in poſſeſſion of it. *Darius* ordered the Walls of *Babylon* to be razed and levelled with the very Ground, and three thouſaud of the Inhabitants to be put to death.

THE *Babylonians*, that their Proviſions might laſt the longer, had in the beginning of this Siege ordered their Wives and Children to be cruelly maſſacred; which Loſs *Darius* ordered to be ſupply'd, by fifty thouſand Women ſent from the neighbouring Provinces.

THUS were partly brought to paſs the Judgments denounced by the Prophets *Iſaiah* and *Jeremiah*. *Iſa.* xlvii. 20. *Jer.* l. 51.

OUR Author proceeds next, Page 80. to give us an Account of the Expedition made by *Darius* againſt the *Scythians*; but before he enters upon this Narration, makes a Digreſſion wherein is given a very agreeable and inſtructing Deſcription of the Laws, Cuſtoms, and Manner of living of that People; and it concludes with the pleaſant Picture that *Horace* gives of them, Lib. 3. Ode 24.

*Darius* made very great Preparations for this Expedition, having aſſembled a vaſt Army and a great Fleet: the only Pretext that he could find to excuſe this Attempt againſt a People who had not given him the leaſt Provocation, was, that he deſigned it to revenge an Invaſion formerly made by the *Scythians*, about a hundred and twenty Years before that time, into *Aſia*; a Pretext equally frivolous, vain and injuſt; the Difficulty, Fruitleſſneſs, and Injuſtice whereof his Brother *Artaban* ſufficiently expoſed in that noble Oration of his to *Darius*, in order to diſſuade him from the Undertaking: Which Oration, for the Beauty and noble Simplicity of Thought and Expreſſion, and the many uſeful Truths contained in it, richly deſerves to be entirely tranſcribed. But the Nature of this Deſign being too confined for things of that length, we muſt refer our Readers to the Work itſelf, of which we are giving an Account for this, as well as many other valuable and beautiful Paſſages, which we are oblig'd to paſs by.

THO' *Darius* ſeem'd pleas'd with *Artaban*, and thank'd him for the wholeſome Advice he offered him, he did not however think proper to follow it; but marched from *Suſa* at the head of ſeven hundred thouſand Men, ſtraight to the

*Boſ-*

*Bosphorus* of *Thrace*, which he pass'd with his Army on a Bridge made of Boats; and continuing his March through *Thrace* to the Mouth of the *Danube* (where he had ordered his Fleet, consisting of 600 Ships, to meet him) he pass'd it in the same manner, and afterwards marched strait into *Scythia*; and having for a long time haras's'd and fatigued his Army in search of the Enemy, (who industriously shun'd to give him Battle, that they might by long Marches, and the Straits which they reduced them to for want of Water, and other Necessaries, oblige them either to perish or leave their Country of their own accord) he was at length obliged to return the same way he came with great precipitation, without effecting any thing; having in his Return through *Thrace* left his General *Megabizes* with eighty thousand Men, he went strait into *Persia*: Having from thence pass'd into *India* at the head of an Army, he subdu'd all that vast Country.

PAGE 116. The *Ionians*, at the Instigation of *Aristagoras* Lieutenant to *Hystieus*, revolt; and being treacherously abandon'd by the *Athenians* and their other Allies, are again reduc'd under the *Persian* Yoke, and their Cities burnt to Ashes, the Flower of their young Men and Women sent Slaves to *Persia*. *A.M.* 3502

*Darius* having recalled all his other Generals, sent *Mardonius* a young Nobleman of *Persia*, who had married one of his Daughters, to command in chief in *Asia*, with Orders to invade *Greece*, and take vengeance of the *Athenians* and *Eretreans*, for the burning of *Sardis* when they aided the *Ionians* in their Revolt. *A.M.* 3510

OUR Author says here, that *Darius* shewed little Prudence in the choice of this General, in having

having preferr'd a young Man, tho' a Favourite, to his oldeſt and moſt experienc'd Generals; eſpecially in carrying on a War of ſo great Importance, wherein his Honour, and the Glory of his Reign were ſo much concerned.

*Mardonius* in his Paſſage through *Thrace*, to go into *Macedonia*, had his Camp attack'd in the Night-time, and a great part of his Army cut in pieces by the *Thracians*. At the ſame time his Fleet being overtaken by a violent Tempeſt, three hundred of his Ships, and above twenty thouſand Men periſhed; which oblig'd him to return into *Aſia*. And *Darius* being now, when it was too late, fully convinced of his Error, recall'd *Mardonius*, and ſent *Datis* a *Mede*, and *Artaphernes* his own Brother's Son, in his place; with a Reſolution to attack *Greece*, but eſpecially the *Athenians* and *Eretreans* with all his force.

BUT before *Darius* had finally engag'd himſelf in this Expedition, he thought it fit, to ſend Ambaſſadors into *Greece* to ſound their Inclinations, and ſee how they were affected towards him. Theſe Ambaſſadors were charged to require a Delivery of Water and Earth, that being the manner in which the *Perſians* were uſed to demand Subjection from thoſe they deſigned to reduce under their Dominion. Some Cities yielded out of fear, but theſe Ambaſſadors met with ruder Treatment at *Athens* and *Lacedemon*; the one was thrown into a deep Ditch, and the other into a Pit, and deſired to take the Water and Earth they required from thence.

A.M.3514 PAGE 152. Our Author here gives a Deſcription of the ſurprizing Battle of *Marathon*, where ten thouſand *Athenians*, a great part o

which

which were Slaves, raiſed in haſte, routed a powerful Army of a hundred and ten thouſand *Perſians*.

*Datis* and *Artaphernes* at the head of an Army of five hundred thouſand Men, beſides a Fleet of ſix hundred Ships, were ordered by *Darius* to invade *Greece*, to take *Athens* and *Eretrea*, to burn all the Houſes and Temples, and ſend all the Inhabitants in Chains to *Perſia*. Conformable to theſe Orders, theſe two Generals after they had made themſelves Maſters of all the Iſles in the *Ægean* Sea, advanced to *Eretrea*, which they took and burnt in leſs than ſeven days, and ſent all the Inhabitants, as they had been commanded, bound in Chains into *Perſia*.

WHEN the *Athenians* underſtood, that the *Perſian* Army was advanced as far as *Marathon*, which is but fifteen Miles diſtant from *Athens*, they muſtered up all their Forces, which after they had obliged the Slaves to take Arms and join them, a thing till then unpractiſed at *Athens*, conſiſted only of ten thouſand Men; it was long diſputed, whether they ſhould hazard a Battle, or wait the coming of the Enemy, and defend themſelves within their Walls: and tho' moſt of their Chiefs were for the laſt, yet by the Credit and Strength of Reaſoning of *Miltiades*, it was concluded that they ſhould advance to the Enemy, and give them battle.

THE *Athenian* Army was led by ten Generals, each of which was to command one Day only, as it came to his turn; but *Ariſtides*, who was one of them, conſidering the great Inconveniencies that a Command ſo divided and changeable might occaſion, prevail'd that the whole

whole Command ſhould be devolved and united in *Miltiades* alone; and in order to induce his Colleagues the more eaſily to agree to this reaſonable Propoſal, he ſet them an example, and when it came to his Day, transferr'd his Command to *Miltiades*, which the reſt alſo did in their turns.

THE *Athenian* Army having taken their March, and being advanced as far as *Marathon*, where the Enemy then lay, *Miltiades* like an able Commaneer endeavouring to make up the Advantage that the Enemy had in their Number by an advantageous Diſpoſition, drew up his ſmall Army at the foot of a Mountain, ſo as they could not be ſurrounded, and ſecured the Flanks with Trees, which he cauſed to be cut down on purpoſe, whereby he render'd the Enemies Horſe altogether uſeleſs to them. All things being thus diſpoſed, *Miltiades* gave the Signal for the Onſet, which was made with a great deal of Fury and Rage, the *Perſian* Army routed, and purſued to their very Ships, of which the *Athenians* burnt and ſunk many, and took ſeven; the *Perſians* loſt ſix thouſand of their Army, beſides what was burnt and drowned in going aboard their Ships. The *Athenians* loſt only two hundred Men, who had Monuments erected to their Memory in the Field of Battle, with every one their Names inſcrib'd upon them, and the Tribe to which they belonged.

OUR Author, beſides the particular Account he gives of this Action, hath in this place added ſeveral agreeable and judicious Reflexions of his own on the nature of popular Governments, and the Ingratitude of the *Athenians* in particular to their Deliverer *Miltiades*.

WHEN

WHEN *Darius* had heard of the Defeat of his Army at *Marathon*, he was ſo enraged, and ſo far from being diſcouraged by the bad Succeſs, or diverted from his purpoſe, that it ſerved the more to animate him to puſh the War with greater Vigour, in order to be reveng'd for the Affront offered his Ambaſſadors, and to rub off the ſhameful Defeat of his Army: He therefore ſent Orders to all the Provinces under his Dominion to arm themſelves, and after three Years great Preparation for the War, which he deſigned in perſon to carry into *Greece*, whilſt his Lieutenant ſhould at the ſame time act againſt the *Egyptians*, who had revolted, with another Army. But before he could put his Deſigns in execution he died, and left the Management of that part to his Son and Succeſſor *Xerxes*. Some ſay, that he lived to ſee one part of the Expedition againſt the *Egyptians* executed, and that in obedience to an ancient Law among the *Perſians*, he had ſettled the Succeſſion of the Crown upon *Xerxes*; leſt if he had died in the Expedition, the Crown might have been diſputed by *Artabazan*, his Son of the firſt Marriage.

OTHERS, among the number of which are *Juſtin* and *Plutarch*, ſay, that this Diſpute actually happened between *Artabazan* and *Xerxes*, a Son of the ſecond Marriage by *Aloſſa* Daughter of *Cyrus*, after *Darius*'s Death; however that be, the Account our Author gives of the Moderation, Greatneſs of Soul, and Diſintereſtedneſs with which the Diſpute was managed, and the Character he here gives of *Darius*, is highly worth every one's Peruſal.

THUS

THUS ends the Life of *Darius*, a Prince endued with many great and excellent Qualities, which however ſometimes gave way to ſeveral great Faults, which very much tarniſhed the Glory of his Reign.

As the Epitaph of this Prince hath ſomething very ſingular in it, I ſhall here add it:

Ἠ δυνάμην χὴ οινον πίνειν πίλυν. καὶ τὸν φερειν καλως.

## CHAP. II.

CONTAINS the Reign of *Xerxes*, which continued for twelve Years only, but is full of Action, and crouded with a rich Harveſt of great Events. As ſoon as he was mounted on the Throne, he employed the firſt Year of his
A.M. 3519 reign in continuing the warlike Preparations which his Father had begun for the Expedition againſt *Egypt*, and confirmed to the *Jews* all the Privileges that had been formerly granted them by his Father *Darius*; particularly that which aſſigned them the Tribute of *Samaria* to furniſh Victims, and defray the other Expences of the Temple.

THE ſecond Year he marched with his Army againſt the *Egyptians*, and after he had ſubdued them, returned the ſame Year to *Suſa*. This Year was born the famous Hiſtorian *Herodote*, at *Halicarnaſſus* in *Caria*; he is called the Father of all prophane Hiſtory, and the chief Author of this and the former Period.

*Xerxes* puſt up by his Succeſs againſt the *Egyptians*, reſolved to carry the War againſt the *Greeks*, and diſcharged thoſe of his Houſhold to buy him any more Figs that came from *Attica*, (which were accounted the beſt) ſaying,

ſaying, that he would eat none of them, till the Country was his own; ſo ſure did he think himſelf of the Succeſs of his Expedition. Nevertheleſs, before he engaged in an Enterprize of ſo great importance, he thought proper to conſult the Opinions of all the wiſe Men of his Empire; he acquainted them with his Reſolutions, and expoſed to them in the ſtrongeſt Terms the Obligation he thought himſelf under to revenge the Inſolence of the *Athenians*, and to repair the Affront received at the Battle of *Marathon*: he alſo explain'd to them the great Advantages that might be expected from the Succeſs of that War, ſeeing it wou'd pave a Way for the entire Conqueſt of all *Europe*.

*Mardonius*, whom the Diſgrace he had formerly met with in his Expedition againſt *Greece*, had neither made wiſer, nor leſs ambitious, being the firſt that offered to ſpeak, and knowing *Xerxes*'s Temper, flatter'd him with the hopes of certain Conqueſt, making him believe that nothing could ſtand before him. The reſt of the Council, though of a contrary Opinion, perceiving that the King very much reliſhed the flattering Speech of *Mardonius*, and not daring to expoſe their real Sentiments, kept ſilence, till at length the brave *Artaban* his Uncle, took the liberty in a noble Speech (ſuch as he had formerly made to *Darius*) to expoſe both the Danger and Fruitleſſneſs of that Deſign; and at the ſame time ſeverely reproved the diſhoneſty and raſhneſs of *Mardonius*'s Advice. Notwithſtanding this, *Xerxes* purſued his firſt Reſolution, defending himſelf againſt the wholeſome Advice of his Uncle *Artaban*, by an idle Pretext of his having been thereto encouraged

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the Night before by a Viſion, which promis'd him Succeſs to his Arms.

THE War being thus reſolved upon, that there might be nothing neglected which could contribute to make his Deſigns ſucceed, he entered into a League with the *Carthaginians*; the Subſtance whereof was, that whilſt the *Perſian* Army attacked *Greece*, they ſhould apply their Arms againſt their Colonies in *Italy* and *Sicily*, in order to find them Employment at home, and divert them from coming to the Aſſiſtance of the other *Greeks*.

THUS *Xerxes*, conformable to the Prediction of
Dan. xi. 2. *Daniel*, by his Power and great Riches raiſed againſt *Greece* all the Kingdoms of the then known World.

ALL things being prepared, the fifth Year of his Reign he began his March towards *Sardis*, the Place appointed for the Rendezvous of all his Forces; his Fleet alſo advanced along the Coaſt of *Aſia Minor* towards the *Helleſpont*, which he paſſed the following Summer with his Army upon two Bridges of Boats which he had ordered to be conſtructed with vaſt Labour and Expence. It was before this Paſſage into *Europe*, that he ordered the Representation of a Sea-fight to be performed; and being ſeated upon a Throne which he had ordered to be erected on a high Place, from whence he had a full View of all his Force, which was ſo great, that it covered both Sea and Land round about him; and tho' he accounted himſelf the happieſt of all Mortals, yet this melancholly Reflexion made upon that occaſion, that before an hundred Years there ſhould not one of all theſe thouſands remain alive, forced Tears from his Eyes.

THERE

THERE are many other things very remarkable, which our Author gives a full Account of, that happened during the courſe of this March; ſuch are the Orders that *Xerxes* gave to cut a Paſſage for his Ships through Mount *Athos*, and the threatning Letter he ſent to the Mountain itſelf on this occaſion. The Deſcription he gives of the making of theſe Bridges, and the Puniſhment *Xerxes* ordered to be inflicted on the Sea for breaking the firſt Bridge, are all glaring Inſtances of the Vanity and Folly of this Prince. There is alſo an Account of the Interview that he had with *Pythieuſa* Prince of *Lydia*, and of *Pythieuſa*'s Wife's Contrivance to cure her Husband of his extraordinary Covetouſneſs, and bad Treatment of his Subjects, by ordering one day, when he was ſet down to Table very hungry, nothing to be ſerved up but Gold; thereby convincing him of the ſmall Value of that Metal, any farther than it was of real Uſe in Life.

*Xerxes* having paſs'd the *Helleſpont* with his Army, wherein there were ſeven Days and ſeven Nights employed, he advanced acroſs the *Cherſoneſe* of *Thrace* to *Doriſque*, a City near the Mouth of the River *Heber*, and having ordered his Fleet to follow him, he made a Review of his whole Forces, which, according to *Herodote*, who lived at that time, amounted to two millions one hundred thouſand Land Forces, three hundred thouſand Marines on board of thirteen hundred fighting Ships, and two hundred and forty thouſand Men on board of three thouſand Tranſports; in all two millions ſix hundred and forty thouſand: beſides theſe, the Servants, Eunuchs, Suttlers and Women,

that followed the Army, amounted to as many more; ſo that the whole Number of People that followed *Xerxes* in this Expedition, were five millions two hundred and eighty thouſand; a number almoſt incredible, were it not atteſted by ſo good Authorities as that of *Herodote*, *Plutarch*, and *Iſocrates*. And according to the Computation of *Herodote*, there could be no leſs than ſeven hundred thouſand Buſhels of Corn, each Day required to nouriſh this great Multitude. In all that great Army there was none to be found that could equal or be compared with *Xerxes* himſelf, either for Stature or Beauty of Countenance; a poor Elogium for a Prince, and a General of ſo great an Army, when no other good Quality accompany'd them.

THE *Lacedemonians* and *Athenians*, againſt whom this mighty Storm was chiefly directed, did not continue idle; they ſent Deputations to *Argos*, *Sicily*, *Crete*, and *Corcyra* to demand Succours: but of all theſe there was none that ſent them any, except ſixty Ships from *Corcyra*, who under pretext that they were detained by contrary Winds, continued in a State of Inactivity, till they ſaw which way Fortune would turn the Scales; ſo that the *Lacedemonians* and *Athenians* were left deſtitute of all Aſſiſtance to ſtand or fall by themſelves.

THE *Athenians* choſe *Themiſtocles* for their General; who foreſeeing the Storm that threatned them from *Perſia*, and being reſolved to prepare againſt it, had taken care under ſome other pretence to equip a Fleet of one hundred Ships, which were afterwards of very ſignal ſervice, and proved the greateſt Mean to preſerve *Greece* from Ruin.

THERE

THERE was alſo a Decree made, whereby they recalled *Ariſtides*, whom they had wrongfully baniſhed, and all others that were then in Exile. *Eurybiades* a *Lacedemonian* was by the Allies choſen Commander in chief of their united Fleet, which the *Athenians* alſo yielded to him for the publick Good, and to prevent Diviſions; though they were fully perſuaded that they themſelves had an indiſputable Right to name one, having furniſhed above two thirds of the whole Fleet.

PAGE 226. Our Author here enters into a Deſcription of the famous Battle of *Thermopylæ*, where four thouſand *Lacedemonians* gave a check to the whole Power of *Aſia*, conſiſting of above three millions, as the Inſcription upon the Monument erected in the Field of Battle, to do honour to the Memory of thoſe that died ſo glorioufly for the Liberty of their Country, expreſſeth it. The very ſame day that this Battle was fought, the *Grecian* Fleet, conſiſting of two hundred and ſeventy Ships only, gain'd a great Advantage of the numerous Fleet of the *Perſians* near *Artemiſia*; and though the Battle was not deciſive, yet it was of great ſervice, in that it rais'd the Courage of the *Greeks*, and animated them for a ſecond Battle.

THE People that inhabited the *Peloponneſe*, being reſolved to ſecure their own Country, formed a Deſign to build a Wall from one ſide of the *Iſthmus* of *Corinth* to the other, and to abandon all on the outſide of it to the Enemy. The *Athenians* ſeeing themſelves and their Country ſo cowardly and treacherouſly forſaken, the Oracle which they had conſulted, acquainting them, that there was no ſafety but within their wooden Ramparts, which was interpreted of their

Ships; dispos'd of their Wives and Children in the City *Trezene*, a City of the *Peloponnese*, abandoned *Athens*, and went all aboard of the Fleet at *Salamine*.

*Xerxes* came afterwards with his Army, and meeting with no Opposition, burnt the City to Ashes. In the mean time, the Allies in a Council of War, which was held before *Salamine*, could not agree about the Place where they should meet the Enemies Fleet to give them battle: some were for drawing near the *Isthmus* of *Corinth*, that thereby they might be nearer the Land Army, and in better condition to defend the *Peloponnesus* in case of need; but *Themistocles* solidly convinced them, that it were much better to wait the Enemy in the Straits of *Salamine*, which the Event proved to be so. The calm Behaviour, Presence of Mind, and Greatness of Soul of this great Man in the Dispute betwixt him and *Eurybiades* on this occasion, is admirable.

THE *Persian* Fleet advanced, but *Themistocles*, by whose Advice every thing was then done, waited till a Wind which ordinarily blew at a certain Hour, and was contrary to the Enemy, came, and then gave the Signal for the Battle, which was begun with great Fury on both sides; but in the end the numerous Fleet of *Xerxes* was entirely beat, and a great number of his Ships burnt, sunk, and taken by the *Greeks*, whose Fleet consisted of no more than three hundred and eighty Ships. The shatter'd Remains of the *Persian* Fleet fled to the Coast of *Asia Minor*, and *Xerxes* himself being terrified lest the *Greeks* should detach part of their Ships to destroy the Bridge he had left on the *Hellespont*, and by that means cut off his Retreat,

treat, he fled with great precipitation out of *Greece*, leaving *Mardonius* behind with three hundred thouſand Men to continue the War. The Army of *Xerxes* ſuffered very much in this Retreat by Sickneſs and Famine, being reduced to eat Herbs, Graſs, and even the Bark of Trees; and to crown his Misfortunes, when he came to the *Helleſpont*, he found the Bridge broke down by a Storm, and himſelf, whoſe vaſt Fleet a little before that time the Sea was ſcarce ſufficient to contain, obliged to paſs in a fiſhing Boat. There are ſeveral other very remarkable things in this Section, ſuch at *Ariſtides*'s Conduct in his firſt Interview with *Themiſtocles* after his Return from Baniſhment; Queen *Artemiſa*'s prudent Advice to *Xerxes*, not to venture a Sea-Engagement with the *Greeks*, and *Themiſtocles*'s prudent Behaviour to *Eurybiades* in the Council of War, when he threatned to beat him with his Cane.

PAGE 265. The ſame day that this Battle of *Salamine* was fought, the formidable Army of the *Carthaginians*, conſiſting of three hundred thouſand, which was ſent into *Sicily* in conſequence of the League they had entered into with *Xerxes*, was utterly beat by *Gelon* Tyrant of *Syracuſe*. Others place it on the day that the Battle of *Thermopylæ* was fought.

*Mardonius*, who was now charged with the whole Care of the War againſt the *Greeks*, ſent an Embaſſy, at the head of which was *Alexander* King of *Macedonia*, to the *Athenians* with very advantageous Offers, in the name of *Xerxes*, to engage them to forſake the common Intereſt; but the *Athenians* wou'd by no means hear any Propoſitions made to them on that Subject, nor did they ſatisfy themſelves with

with rejecting the Propoſitions made to them at preſent; but in order to prevent any to be made for the future, they ſwore an eternal Enmity againſt the *Perſians*: And at the ſame time made their Prieſts pronounce the moſt dreadful Curſes upon all ſuch as ſhould at any time afterwards even make mention of any Accommodation with them.

NOTHING can excel the Harangue that *Ariſtides* made to them on this occaſion in the Name of the *Athenians*; it is full of noble, honeſt and generous Sentiments, and ſuch as became the Honour and Dignity of ſo brave a People.

## ARTICLE VIII.

Le Spectacle de la Nature, ou Entretiens ſur les Particularités de l'Hiſtoire Naturelle qui ont paru les plus propres à rendres les jeunes gens curieux, & à leur former l'Eſprit. Prémiére partie, contenant ce qui regarde les Animaux & les Plantes. A *Paris* chez la Veuve *Etienne*, & *Jean Deſaint*.

That is,

NATURE *diſplay'd*; *or Conferences upon ſuch Particulars in Natural Hiſtory as have ſeemed the moſt fit to excite young People's Curioſity, and to form their Minds.* Part I. *Containing an Account of Animals, and Plants.* Paris 1732. *In* 12*mo.* pp. 520. *Preface* pp. XV. *and a ſhort Index.*

THE learned Mr. *Rollin*, ſo deſervedly eſteem'd for the ſeveral judicious Works with which he has enrich'd the *Common-Wealth* of *Letters*, has recommended this in the Concluſion of his Preface to the fourth Vol. of his Hiſtory of the ancient *Perſians* and *Greeks*. His Words are, " Every thing that may con-
" tribute to young People's Inſtruction, affects
" me moſt ſenſibly. There will ſhortly be
" publiſhed a Book intitled, *Le Spectacle de la*
" *Nature*, &c. wherein is diſplay'd, in a di-
" verting and ingenious manner, the moſt cu-
" rious *Phænomena* in nature, with reſpect to
" terreſtrial *Animals*, *Birds*, *Inſects*, and *Fiſhes*.
" Were I to judge of the Succeſs of this Book
" by the pleaſure the reading of it afforded
" me, I might warrant beforehand, that the
" Succeſs of it will be great. It was at my
" Deſire, and preſſing Importunity, that the
" Author has undertaken this Work, which
" may be very much enlarged, if the Publick
" receives it kindly."

ONE cannot but acquieſce in this learned Author's Judgment, as ſoon as one has read theſe agreeable Conferences; and in order to acquaint our Readers with the Merit of this Book, we muſt now give him as particular an Account of the Contents of it, as the narrow Limits of an Extract will permit us.

THE Author in his Preface obſerves, that as the Deſire of Knowledge is great in all Men, and continues all their Lives, this Curioſity might be made ſubſervient to very uſeful Ends, if it were directed to proper Objects; that none affords ſo great, ſo diverting, and ſo diverſified Pleaſures, as the great Book of Nature; the *The Author's Preface.*

fitteſt to cultivate our Minds, improve our Knowledge, and fill us with Gratitude towards the great Creator of theſe Wonders. But as Caution is to be uſed in Curioſity, the Author has added at the End of his Book ſome few Conſiderations on the juſt Rights, and neceſſary Bounds of Human Reaſon.

THE Author, in this Work, intends nothing but a Deſcription of what Nature offers to view, without pretending to refer Effects to their ſpecial Cauſes, or explain the Mechaniſm or the Motion of the Springs, *&c.* of the ſeveral Objects: And as this Book is deſigned chiefly for the Service of Youth, the Author treats his Subject by way of Converſation betwixt a young *Chevalier*, a *Count*, and the *Counteſs* his Lady, at whoſe Country-houſe the *Chevalier* is ſuppoſed to have gone to paſs away the *Vacation-time* allowed at Schools; and a *Prior*, Rector of a neighbouring Village. This Method affording more Diverſion than any other, as it makes the Reader become in a manner one of the Company, he thinks it will have the more effect. If this Volume meets with ſucceſs, it will ſoon be followed by more.

THIS Book is divided into fifteen Converſations, and concludes with a Letter from the young *Chevalier*, who, from home, writes to the *Prior*, and the *Prior*'s Anſwer.

*Conv.* I. IN the firſt Converſation, the *Chevalier* is found in the Count's Study, where falling upon ſeveral natural Curioſities there, and in two Rooms next adjoining, and examining them with the *Count*'s Microſcope, this naturally brings the *Count*, the *Prior* who is with him, and the *Chevalier* to talk of the Subject Matter of the *Chevalier*'s Obſervations. The *Count* begins

begins by the Insects, in general; which he gives a Definition of, and divides into three Tribes. The first, according to our Author, is composed of several Rings, which extend, and contract within a Membrane, or Skin: The second has several *Scales*, or *Laminæ*, that draw up under one another: The third is made of two or three principal Parts, which are fastened one to the other with a Thread. p. 6. *Description of the Insects. Three Tribes of them.*

OF the first kind are all the several *Species* of Worms, whether with, or without Feet; [by which it appears, that our Author has made Insects of the *Reptiles*.] Of the second, are all *Flies*. Of the third, are *Ants*, *Spiders*, &c. *The* J--st's *Obsrv.*

HE next examines in general, their beautiful Clothing, and magnificent Ornaments; their Armature, offensive and defensive, whereby they are enabled to wage War, attack, and defend themselves; some armed with strong *Teeth*, some with *double Saws*, some with *Stings*, and two *Spears*, some with strong *Forcipes*. Some are guarded against Dangers by *Shells* or *Scales*, which cover the whole Body; some by long Hairs that deaden the Shocks they might receive by Falls, or otherwise. Almost all find their Safety in their Flight from Dangers, some by the help of their *Wings*, others by the Springs of their *hind Legs*, which cast them instantly at a great distance, out of harm's way; others by the help of a Thread, which they suddenly let down from off the Leaf they are on. Others escape by *Craft*, or *Subtilty*; and notwithstanding this continual War among Animals, which affords Prey enough for them all, there still remains a sufficient Number to perpetuate each *Species*. p. 8—5. *Their Clothing, Armature, &c.*

BESIDES

p. 9. *Their Organs and Tools to work with.*

BESIDES what we have been deſcribing, they are furniſhed with proper Organs for Food, and Digeſtion, and Tools to work each one at his *Trade*. Some can ſpin, and have two Diſtaffs for that purpoſe, and a kind of Finger to faſhion their Thread. Others again are *Weavers*, and have for that purpoſe *Balls*, and *Shuttles*. Others *make Wax*, and have all the Tools that are neceſſary for that purpoſe. A great Number have a Trunk, or *Proboſcis*, for different Uſes. Many of thoſe which have Trunks, have alſo at their Tails Augers, or *Terebellæ*, wherewith they perforate Houſes for themſelves, even the hardeſt Wood; or Fruit, *&c.* for Food. Others, with piercing Eyes, are beſides provided with a Couple of *Antennæ*, or kinds of Horns, which not only guard their Eyes, but through their exquiſite Senſe of Feeling, help them to eſcape Dangers, they might perhaps not ſee; ſome of which *Antennæ* are feather'd, ſome end in the faſhion of Combs, *&c.* Some have four Wings, as the *Dragon-fly*. The Wings of others are ſo fine, that they might greatly be prejudic'd, were it not for Caſes, wherein they are drawn, as all Flies of the *Scarab* kind do. A great number are only *bipennated*, and under the Wings of theſe are *two* kinds of *Balls*, which they uſe to poiſe, or balance their Bodies with, as a *Rope-Dancer* his Pole to keep his Body upright. All this being repreſented to the very attentive *Chevalier*, the *Prior* beſtows a few moral Reflections on this beautiful Workmanſhip, and ſhews how much better bedeck'd with Gold, and Gems, the Head of an inſignificant Fly, ſeen with a ſingle Microſcope; how much more magnificently it is adorned, than other Heads who affect the like Orna-

Vid. *Derh. Phyſ. Theol.* B. 8. C. 4.

Ornaments: how much better finiſhed the Works of the Creator are than thoſe of Man, which laſt, however fine they may appear to the naked Eye, yet ſeen thro' a Microſcope, and compared with thoſe of that great Artiſt, are ſo rude and unpoliſh'd, that they betray the want of Skill in the Workman, as well as the Coarſeneſs of his Tools, and Materials. *The Works of the Creator infinitely more beautiful than thoſe of Man.* p. 16.

THE *Count* next entertains the *Chevalier* with the ſeveral States through which the Inſect paſſes; and by undeniable Proofs, ſhews the Impoſſibility, and Contradiction of *Spontaneous* Generation, both of Plants, or of Animals, which always chuſe the fitteſt and ſecureſt Places to repoſite their Poſterity. In every Species is diſcerned a remarkable Sagacity, they never miſtaking either the Time when, the Place where, or the Material wherewith they build their Habitations; or in giving their Young the Food that is propereſt for them, or laying their Eggs in ſuch places, as, when the Animal is hatched, it may find its proper Food. For inſtance, examine with a Microſcope a Drop of Vinegar, and you will find in it a thouſand little Eels, and never any other ſort of Creatures, *&c.* becauſe one of theſe Animals has an Inſtinct that it is the propereſt Food for its Young, and therefore lays its Eggs therein. A Moth never ſeeks any thing elſe to lay its Eggs upon, but [b] woollen Stuffs, or dreſs'd Leather, and Paper, and never any where elſe. *Spontaneous Generation impoſſible.* p. 24.

THE

[b] The Author gives his Reader to underſtand, that the ſame kind of Moth, or Worms, feed upon woollen Stuffs, dreſs'd Leather, or Paper; but Experience teaches us, that the Moth, or Worm that lives upon Wool, will not feed upon Leather, nor Paper; theſe two are of different kinds. The laſt, which feeds upon Paper, Books, and their Binding,

THE Count having fully exploded the Doctrine of *ſpontaneous* Generation, proceeds next to ſhew how many States the Inſects go thro'.

FIRST, it is an Egg. Secondly, the Inſect gets out of the Egg, ſome with, and ſome
p. 31. without Feet. Thoſe, ſays he, which are without Feet, are at their Parents charge, who take care to place them in commodious Lodgings, and to bring them Food: others which have Feet go themſelves, and ſeek for Food upon the Leaves of the Tree which ſuits them beſt, and where their Mother has taken care to place them.

[I do not know of any kind of *Inſect* ſo taken care of by its Parent, as to bring Food to its Young when firſt hatched: for according to the *true* Obſervation of this Gentleman, every In-
*The J--ſt's Obſerv.* ſect lays its Eggs, or Spawn where the Young, at it's hatching, finds what is moſt proper for its Food, be it of the *Vermicular*, or *Caterpillar* Kind; and the Inſect, after it has undergone its three States, dies before its Eggs are hatched. But to do the ingenious Author all poſſible Juſtice, it may be that his Meaning is, that ſome Kinds, ſuch as *Bees*, *Waſps*, *Hornets*, &c. before they lay their Eggs, carry in Materials for their Neſts, and *Food at the ſame time*, againſt the Eggs, they afterwards lay there, are hatched; and ſeal them up with their Eggs. *See Dr.* Derham's *Phyſico-Theol.* Book IV. Cap. 13. *Note* c. *Book* VIII. c. 5. *N.* c.]

*The ſeveral Changes undergone by the Inſect.* WHEN the Inſect that Kind which undergoes ſeveral Changes, is hatched, it ſheds at different times its Coat, and puts on new, five or

ing, are (when out of their *Aurelia* State) of the *Scarab* wheeas the other is of the *Papilionaceous* Kind. (*The J——'s Obſ.*)

or ſix times; and then from the *Nympha*, or Caterpillar *State*, turns to an *Aurelia*, or *Chryſalis*, from which laſt State, they come out *Papilios*, or *Butterflies*. [The Author, by the by, makes the *Nympha*, and *Aurelia* State to be one and the ſame thing; but Dr. *Derham*, and others, make the *Nympha* State that of their firſt State after they are hatched, *viz.* the *Vermicular*, or *Caterpillar*.] *The* J--ſt's *Obſerv.*

THE *Chevalier* being highly entertained with this general Account of Inſects, would fain have perſuaded the *Count* to have gone on with his Narrative; but notwithſtanding the young Gentleman's eager Deſire, it is put off to another Day. In the next Converſation the *Chevalier*'s firſt Queſtion is, *Whether the Inſect really dies at its putting on the* Aurelia *State, and before it comes out a* Butterfly. Here the *Count*, without heſitation, decides that the Inſect TRULY DIES at its putting on the *Aurelia*, and endeavours to prove it by all poſſible Arguments. But, in the ſame Breath, the *Count*, remembring how contrary the Generation of the next State, *viz.* the *Butterfly*, is to the Principles he had laid down in his firſt Converſation, that anomalous Generation *is in itſelf againſt Experience and impoſſible*, which however muſt prove falſe, if the Inſect truly dies at its putting on the *Aurelia*;) the Count, I ſay, owns there remains in the *Aurelia* a *Fœtus*, filled with a Liquor that contributes, by little and little, to bring it to perfection; and notwithſtanding this conceſſion, the *Count* aſſures that the firſt Animal truly dies, to *give place* to the next ſucceeding one. *Conv.* II. p. 36.

AFTER this general Deſcription of Inſects, and their various Changes, the *Chevalier* inquires into the Matter out of which they ſpin their Silk. The *Counteſs* now joins the Company, who

who were in an Arbour in the Garden, and the *Count* purſues his Diſcourſe, and acquaints the *Chevalier*, that there are above 300 Kinds of Caterpillars, which, like the Silk-worm, have a certain Number of Feet, by means of which they walk, and cling faſt to Twigs during their Sleep. Almoſt all theſe emit Threads, which they ſpin from a liquid Gum in their Bodies. By theſe they let themſelves down in caſe of Danger from Birds, or ſome other Cauſes; gluing firſt one End to the Bough they fall from. Some have long Hairs that ſecure them againſt any hurt from a Fall. Some again are of a Colour that deceives the Spectator's Eye; the Caterpillar that feeds upon *Buckthorn*, being of the *Colour* of the *Buckthorn*, &c. leſt the Birds, which are fond of ſuch Meats, ſhould eat them.

*300 Sorts of Caterpillars.* P. 39.

*Their Food.* P. 45.

As to their Food, every Kind of Caterpillar has its proper Aliment adapted to it; which, if it were not, would be a very great Annoyance to Mankind. The *Chevalier* conſidering the waſte occaſioned by them, aſks what need there is of them? they might, he thinks, be well enough ſpared. But the *Prior* and the *Count* both anſwer this Objection, and ſhew they are appointed *moſtly* for the Nurture of Birds: for, ſays the *Count*, Birds are not hatched, till Inſects are. Before *April* there are no Caterpillars, nor Brood of Birds; after *July* neither of theſe are to be found. [The Author miſtakes here again, I humbly preſume; ſome Kinds of Caterpillars continuing till the End of *September*, and the Middle of *October*, ſome being now actually upon my Table.] Inſects [and other noxious Animals] on the other hand, may be a Scourge in the hands of the *Almighty*, to puniſh Man for his Crimes; and a Means to inſtruct him

*Their Deſtination.*

*The J--ſt's Obſerv.*

Toward

Towards the Cloſe of the Summer Seaſon, the Caterpillars being ſatiated with eating, prepare for the *Aurelia* State, in different manners deſcribed here. At the ſight of an *Aurelia*, the *Chevalier* asks whether there be any Life in it? The *Count* ſhews him that upon preſſing it gently, between one's Fingers, one perceives it to move; [which plainly contradicts what he had aſſerted *p.* 36, where he contends for an actual Death] and when they come out *Butterflies* from their *Aurelias*, they lay their Eggs upon the very Plants, or ſome of much the ſame nature, that nouriſhed them in their *Nympha* State. p. 50. *The* J--ſt's *Obſerv.*

BUT, ſays the *Count*, the ſtrongeſt Kind of Caterpillar is that which has a double Change, coming out ſometimes *Flies*, and ſometimes *Papilios*; [but this *Phænomena* however ſtrange it ſeems to the *Count*, is cleared up by the ſagacious Dr. *Derham*, in his *Phyſico-Theol. Lib.* VIII. C. 6. *Note* n. Inſtances of which I likewiſe have ſeen myſelf.] The Lady then ſhews the *Chevalier* in a Cheſt of ſmall Drawers, ſeveral Kinds of *Papilios*, under which ſhe has *deſigned* the *Caterpillar* or *Worm* each *Genus* comes from, and its *Chryſalis*; which affords great Pleaſure. p. 53. *The* J--ſt's *Obſ.* p. 53.

HERE the ſecond Converſation ends: In the next, the *Count* being abſent about ſome Buſineſs, the *Lady* takes upon her to initiate the young Candidate farther into the Myſteries of Nature: and for that purpoſe begins with a Deſcription of the *Silk-worm*, this being more properly her Province, having *nurſed* a great many ever ſince ſhe was a Child. The *Lady* ſays there are two Ways of bringing them up; the firſt, to let them range at pleaſure on a Mul- *Con.* III. p. 65.

berry-

berry-Tree, and the other to nurſe them in a
p. 66. Houſe, providing freſh Leaves for them every
day. The *Prior*, it ſeems, has tried the firſt
Manner, which, ſays he, is in uſe in *China*,
*Tunquin*, and other hot Countries, and has *ſuc-*
*ceeded very well.* The Eggs are ſo well laid in
*The Silk-worm.* ſome place about the Mulberry-Tree, that
they will abide even the hardeſt Froſt. This
Manner of bringing them up, ſays the *Prior*,
is the ſafeſt for their Health, and gives one the
leaſt trouble, but is not to be practiſed in our
Climate upon account of ſeveral unavoidable In-
conveniencies which deſtroy them; [notwith-
*The J--ſt's Obſ.* ſtanding which, the *Prior* it ſeems had had *good Suc-*
*ceſs* that way, tho' in this cold Climate] and, all
things conſidered, he concludes the *beſt* Way
p. 68. is to houſe them, and follow the *Lady*'s Exam-
ple; who now teaches them how they muſt be
ordered. The *Prior* afterwards gives an exact
p. 72. Account of the Anatomy of a *Silk-worm*; in
doing of which, he obſerves it has under its
Mouth two Holes, thro' which it ſpins two
Threads at a time, which, with the help of two
of its fore Feet, it unites into one. The *Lady*,
in order to ſhew into what Form the Silk-worm
diſpoſes of its *Silk*, offers the young Gentle-
p. 77. man three or four Bags, or *Cones*. Upon his
wondering to hear the *Silk-worms* are inclos'd
there, the *Lady* gives him all the Satisfaction
ſhe can, diſſects them, and cutting open the
*Cone*, the Worm changed into a *Chryſalis* drops
into his hand. This done, the *Lady*'s Pupil
is inſtructed how all this comes about, and how
they ſpin: and then how they make their way
out of the *Cone*, in the Shape of a Butterfly.
He is farther inſtructed, how the Silk is ſpun in
the *Cone*, and the *Prior* informs him the Three

of one *Cone* had meaſur'd *nine hundred* and *twenty-four*, and of another, *nine hundred and thirty Feet*, which weighed no more than *two* Grains and *a half*. p. 89.

PRESENTLY after this the Company breaks up, and as they firſt reſolve that the Subject Matter of Diſcourſe in the next meeting ſhall ſtill be about Spinning and Weaving, it is agreed, that the young *Chevalier* ſhall, againſt then, go and viſit ſome *Weaver's Loom*.

THE next Converſation opens with the *Chevalier*'s ſhort Account of what he had ſeen; and the pleaſure it had given him; and the *Prior* ſhews how neceſſary it would be for all Gentlemen to be acquainted, in ſome meaſure, with all Handycrafts, and Arts; nay, and know themſelves how to work at them. *Conv.* III. p. 89.

AFTER this the Spider comes under the *Prior*'s Conſideration, whereof he reckons five ſorts. [Mr. *J. Ray* reckon'd thirty ſorts. Vid. *Phil. Tranſ.* Vol. III.] All Spiders are form'd alike, ſome having eight beautiful Eyes, others ſix. [*Power*, quoted by Dr. *Derham*, ſays, that ſome have *four*, others *ſix*, and others *eight*.] Their Eyes are immoveable. In the forepart of their Head they are armed with two Stings, or rather ſtrong *Forcipes*, terminated with a hook'd Nail, reſembling a Cat's, and this, at their will, claſps or opens in the manner of a Claſp-knife. Under this Nail is a ſmall *Aperture*, thro' which they emit a very quick Poiſon. The *Prior* goes on in his curious Deſcription, wherein he ſays, that when the Spiders walk upon any thing that is ſmooth, as for inſtance, Glaſs, *&c.* they preſs a kind of *Spunge*, which is in the Extremity of their Feet, p. 96. *The Spider.* *The* J--ſt's *Obſerv.* *The* J--ſt's *obſ.* p. 98.

and expreſs out of it a Kind of *Glue*, which enables them to ſtick their Feet on the ſmooth Surface of Glaſs, *&c.* but not ſo as to deprive them of the liberty of walking; that the Flies have likewiſe *Spunges* at the Soles of their Feet; and that the Stains we ſee on Glaſs, and on all that has a ſmooth Surface, is nothing elſe but this *Glue* expreſs'd from the *Spunge* at the Extremity of their Feet. [I am ſorry to be obliged ſo often to differ from my ingenious Author, but he muſt have taken ſome of his Obſervations rather upon *Hearſay*, than from his own Experience. Had he conſulted the moſt ſagacious and ingenious Dr. *Derham*, Book VIII. c. 4. *N.* b. he would have ſeen there, that moſt *Inſects that have ſharp hook'd Nails, have alſo skinny Palms on their Feet:* and this he might have been himſelf ſatisfied in, had he us'd only a *ſingle* Microſcope. *Theſe skinny Palms enable them*, by means of the Preſſure of the Atmoſphere, *to ſtick on Glaſs.* If the Stains made on Glaſs, *&c.* were cauſed by the *Glue*, iſſuing out of the *Spunges*, pretended to be at the Extremity of their Feet, how comes it that the *Spiders*, tho' *endu'd* with the *ſame Spunge* and *Glue* as the *Fly*, make *no* Impreſſion on the Glaſs? But had the *Prior* been more curious in his Obſervations, he could have perceiv'd, without the uſe of a Microſcope, that the Stains are occaſion'd *only* by a *Liquid* iſſuing out of the *Proboſcis* or *Trunk*, of that kind of Fly which infeſts our Houſes, whenever they apply it to the Surface of ALL Bodies, whether ſmooth or not.]

*The* J--ſt's *Obſ.*

THEN the *Prior* gives an account of the manner of their ſpinning, out of five *Papillæ* placed in their Belly, and which they widen at pleaſure; how

how they clear their Web of the Duſt that encumbers it; and how old Spiders, exhauſted of that gummy Subſtance wherewithal they make their Web, get Prey to ſuſtain their Lives. This Account of the Houſe-Spider being ended, the *Counteſs* imparts her Obſervations on the Garden-Spiders, and acquaints the *Chevalier* with the manner how they dart out their Web, from one Tree to another: [But by the Account ſhe gives, tho' *è ben trovato*, yet we can eaſily ſee, that her *Ladyſhip* has *not been* an *exact* Obſerver, notwithſtanding ſhe ſays ſhe has been an Eye-witneſs to their Management. This is moſt *excuſable* in a *Lady*; but if any of our Readers is willing to be *better* informed, let him read an accurate Account of this curious *Phænomenon* and of their Eggs, in that moſt accurate Obſerver Mr. *Leeuwenhoek*'s *Continuat. Arcan. Nat.* Epiſt. 138. and Dr. *Derham*'s *Phyſico-Theol. B.* VIII. *c.* 4. *N.* e.] *The* J--ſt's *Obſ.*

THE *Tarentula* comes next under the *Counteſs's* Conſideration but as ſhe has not ſeen any, ſhe only relates in a very few Words what ſhe has been told of it. p. 114. *The* Tarentula.

THE Converſation breaks off here; and the next, which is only between the *Prior* and the young *Chevalier*, begins with the Deſcription of the *Waſps* Neſts. Firſt, he *pretends*, that in the Neſt are three ſorts of Waſps. 1. The Females, which are largeſt. 2. The Males, not quite ſo large as the Females, but more numerous. And laſtly, a 3d Sort which are the ſmalleſt, and *neither Male nor Female*, which he calls *Mules*, [this ſmaller ſort is perhaps that which is known by the Ancients, and with us by the Name of *Ichneumon* Waſps;] whoſe Province, ſays he, is to labour for the reſt, *Conv.* V. p. 121. Waſps. *The* J--ſt's *Obſ.*

and are far the moſt numerous. [With reſpect to what the Author ſays here, that the labouring Waſps are *neither Male nor Female*, we beg leave to diſſent from him, and humbly think there is no Species of *Natural* Animals that is neither Male nor Female, this Opinion being liable to unanſwerable Objections: but this is not a place to diſcuſs this matter. And as to what relates to the difference of Sexes in Waſps, we refer our Readers to the Obſervations of Dr. *Derham* in Number 382, of the *Philoſophical Tranſactions.*] He proceeds afterwards to give a curious Deſcription of their *Neſts*; (for the *Prior* has procur'd one, the better to inſtruct the young Gentleman) of the manner of building it, and ſhews that the *hexagonal* Figure is the propereſt they could pitch upon to build ſuch an Aſſemblage of Cells. As to their Food, they feaſt equally upon the choiceſt *Fruits*, *Honey*, &c. as upon *Fleſh*, but never depoſit any Eggs there, as the Flies do: the *Prior* gives his reaſon for it, and ſays, that the Females *always* keep at home to watch their Eggs, and that the Males bring them Food, which, ſays the *Prior*, the Females carefully and equally diſtribute to the little Maggots, hatch'd from their Eggs.

*The* J--ſt's *Obſerv.*

p. 123.

Upon ſight of the largeſt Maggots, the *Chevalier* holds his Finger to one of them, and preſently it opens a wide Mouth to ſwallow down the Bait. [How happy the *Chevalier*, to have ſeen this pleaſant ſight! One would willingly go a great many Miles to have a view of ſuch a *Raree-ſhow*. As to the Mother Waſp's care of her Maggots in going from Cell to Cell to feed them, their Neſts being under ground, and they never being ſeen to work, the

p. 132.

*The* J--ſt's

Au-

Author, it is hoped, will not take it ill if we ſuſpend our Belief of what he acquaints us with, till we have good grounds to come into it. What is ſaid afterwards, that when theſe Maggots put on their *Aurelia*, they die, *&c.* has been conſidered in the *Obſ.* made before, p. 147.] The *pretty* Deſcription of the Females care for their Families during *Summer*, cannot but afford a very great Pleaſure to the Reader, and an excellent Pattern to Mothers of Families: but when *Winter* comes on, theſe *naughty* Mothers, and Fathers, not long ago ſo very fond, now unmercifully fall on their Maggots, their *Aurelias*, their Young, and kill every Child of them, whether in their Swaddling-clothes, or full grown: Nay, their Fury is ſuch, that they turn their very Houſes topſy-turvy. Sad havock! *Why then*, argues the *Chevalier*, *how comes the Species to be preſerved?* To this, the *Prior* anſwers, the Mothers are hardier than their Husbands, and tho' there may [c] remain but two or three of them, their Fecundity is ſuch, that one only Waſp would be ſufficient to reſtore the whole Kind, *&c.* p. 134. p. 135.

THE Company in the next Converſation is more complete, for the *Count* and *Counteſs* join with the *Prior*, in order to inſtruct farther the curious *Chevalier*. Here the Subject Mat- *Con.* VI.



[c] Haud ita diu poſt ovorum partum moriuntur (*i. e. Animalcula Volatilia minutiora*) *Solæ*, inter omnia, (quantum quidem mihi hactenus innotuit) *Apes* ſuperſtites manent; quæ, tamen, —— non ultra Septimam æſtatem durare ſolent. Vid. *Leeuwenhoek* Continuatio Arcan. Naturæ. *Epiſt.* 133.

Mr. Ray *ſays on the contrary, that every Waſp's Neſt is begun by* ONE great Mother-waſp, *which over-lives the Winter, lying hid in ſome Hollow-Tree.* Wiſd. of the Creation. 9 Edit. p. 122.

ter is upon *Bees*, and the *Prior* brings in a *Honey-comb*, which opens the Diſſertation.

*Bees.* THE *Chevalier*'s firſt Queſtion is, whether the
p. 142. *Bees* have a King? To this the *Prior* ſays, there are three ſorts of Bees in a Hive. Firſt, the common Bees; theſe are the Body of the Nation; all the Labour falls to their lot; and they are all provided with Arms, and a *Proboſcis*, for their defence, and their work; and are *neither Male*, nor *Female*. The ſecond ſort is the *Drone-Bee*, of another Colour, and Size from the *Honey-Bee*. Theſe are reckon'd to be the *Males*, and have no Sting. A third ſort there is, which is much ſtronger and larger than any of the reſt. This, it is thought, is alone in a Hive; and the Queſtion is, whether this be a *King*, or a *Queen*. The *Count* with good reaſon concludes they are *Queens*, and only two, or at moſt three in a Hive. As to the *Drone-Bees*, they are acknowledged to be the *Males*, and the ingenious *Count* gives a very entertaining Deſcription of the Management of the Bees, with reſpect both to the *Queen-Bee*, and the *Drones*. Then he proceeds to a curious
p. 150. anatomical Deſcription of theſe Inſects. The *Prior* informs the *Chevalier* of the *ſwarming* and *hiving* of the young Bees, and the *Count* of their manner of working, or building their Neſts, differently, in ſome reſpects, from that
p. 163. of *Waſps*, which is not ſo ſtrong as that of *Bees*; the Waſps, ſays he, ſcarce out-living a Year. The *Chevalier* having taſted ſome Honey out of the Comb, and admir'd the Sweetneſs of it, the Company breaks up.

*Conv.* VII. THE firſt thing the *Count* does in the next Converſation is to inform the young Gentlman, with

with the assistance of the *Prior*, of the manner of manufacturing the *Wax* and the *Honey*. There are two sorts of Wax, the one dark, and *pitchy*, and the other fine, of a sweet Smell, much of the nature of *Turpentine*. With a natural Glue they stop up all the Holes, that no Air, nor Insect may disturb them in their Cells. This gives occasion to the *Count* to tell a very diverting Story relating to the Defeat of a Snail, who had attempted to rob the Hive, and how he was killed and buried. Then comes the Description of the Wax, and the Usefulness of it is shewn to build their Cells, and to close them withal, when their Maggots are putting on their *Chrysalis*. The Honey is gathered off of all sorts of Flowers, and the greatest Harvest is in the hottest Days. Rain is observed to be very prejudicial to the manufacturing of this precious Liquid, which in a dry Day is sucked into their *Proboscis*, and emptied again into the Cells designed for the Reception of it.

p. 169. *Their* Glue. *Their* Wax. Honey.

THE *Count* having made an end of his Description of the *Honey-Bee*, and of their Manufactures, the *Prior* undertakes to give an account of the *Wild-Bee*, by some called *Drones*; and *Hornets*, which, he says, are not by far so industrious, *&c.* as the *Garden-Bees*. Their Work, notwithstanding, is mighty curious, and different from that of *Garden-Bees*, or *Wasps*, and the Detail the *Prior* descends to, is as entertaining as what he has before said concerning the *Honey-Bee*. We cannot omit one pretty Singularity. The young *Hornets* being a lazy kind of Folks, one among them, stouter than the rest, and whose Habitation is at the upper end of their Town, puts out half its body

p. 181. *The Wild-Bee.*

p. 185. out of its Houſe every Morning, *at half an Hour paſt ſeven*, preciſely, and there ſounds ſuch an *Alarum*, that the whole Colony begin to ſtretch, and finally to get out. The Diſcourſe goes on, gives an account of their Policy, and relates all the *fine things* that *once upon a time* were ſaid before of the Bees. [which, by the by, the incredulous Dr. *Derham* will hardly be brought to believe. See *Philoſ. Tranſ.* Numb. 382. no more than the famous Mr. *Leeuwenhoek*. Vid. *Cont. Arcan. Natur.* Epiſt. 133.] The Converſation ends with an Account of the Profits of *Bee-hives*, and where the beſt is to be had[e].

*The J--ſt's Obſerv.*

*Conv.* VIII In this Converſation are to be examined the *Fly*, the *Gnat*, the *Gryllotalpa*, the *Ant*, and the *Formica-leo*; which the agreeable *Counteſs* takes to be a great deal for one ſetting. The *Count*, whoſe Province is to deſcribe the Fly, obſerves the innumerable Quantity of Eyes each kind is endued with, and relates ſeveral curious Experiments to prove this Truth, and their uſe, from the great *Leeuwenhoek*, and *Neuwentyt*. The *Count* mentions alſo the *pretended* Spunges on the Soles of their Feet, to aſſiſt them to walk on ſmooth Surfaces: All the other parts of the *Fly-kind* are examined with great Fidelity, and Accuracy. A curious Account is alſo given of the Production of *Galls*, wherewith Ink is made, and ſhews from the moſt ſagacious *Malpighi*, that they are nothing elſe but Excreſcences of the Oak, cauſed by Inſects which *terebrate* the *Gems* of ſome Branches, and therein depoſit their Eggs, which become Maggots. The Parent *Fly* in thruſting in her Egg,

Flies.

Galls.

p. 198.

[e] In *Philoſ. Tranſ.* Numb. 172. there is a curious Account of a ſtrange ſort of ſtingleſs *Bees* in *America*, which have a different way of working from ours, and whoſe Honey is much pleaſanter than ours, *&c.*

Egg, throws, it is likely, ſome *Ichor* that diverts the Sap of the Tree, and cauſes that Excreſcenſe which increaſes in proportion with the Maggot, till it is time for it to make its way out, and fly away. (See *Phyſ. Theol.* by Dr. *Derham*, *B.* VIII. *c.* 6, *N.* 2. &c.) *Cochenille*, *Kermes*, &c. come next under Conſideration, and are likewiſe proved to be occaſioned by Inſects. (See a curious Account of a *Poliſh-Coccus* in *Philoſ. Tranſ.* N. 421.) The Gnats turn is now come, and theſe give the *Chevalier* as much Diverſion as any of the other Inſects, and with good reaſon, [one only thing excepted, which is, that they are made to outlive the Year.] The *Count* having performed his part, the *Prior* begins his Task, which is to give an Account of the *Gryllotalpa*, and the *Ant*. A Deſcription of the former by the witty *Counteſs*, who gives it a *French* Name, anſwering to ours, viz. *Mole-cricket*. This Account of them is but ſhort, becauſe of the *Prior*'s ſmall Acquaintance with them. Theſe being ſoon diſpatch'd, the Ant is deſcribed next, and that in few words. [Here the *Prior*, and the moſt accurate *Leeuwenhoeck* are like to diſagree again about their Policy. See *Leeuwenh.* Contin. Arcan. Naturæ *Epiſt.* 133. where you will likewiſe ſee the Reaſons of the Ant's laying up Proviſion: and our great Dr. *Derham*, with all judicious *Naturaliſts*, is not likely to be of another Opinion.] The *Prior* having made an end, the *Chevalier* entertains the Company with what he knows of the *Formica-leo*. This is an Inſect much of the ſize of a *Hog-louſe*; and the Reader is made acquainted with the ſeveral Changes it goes thro'. This Animal lives upon Ants, *Pulices*, *&c.* and has a ſingular way of making

*Cochenille*, *Kermers*, &c.

Gnats.

*The* J--ſt's *Obſ.*

*The* Gryllotalpa.

*The* Ant. p. 211.

*The* J--ſt's *Obſ.*

*The* Formica-leo.

p. 221. making them fall into its Clutches. The Trap he builds for that purpoſe is here deſcribed, as well as his manner of preparing for his *Chryſalis-ſtate*, from which it comes out a beautiful *Dragon-Fly*, (or *Libella*.) The Chevalier takes notice that there is another kind of *Libella*, which originaliy comes from the Water; (ſtanding Water, I ſuppoſe.)

*Conv.* IX. Muſcles. THE *Lady* introduces the learned Company into a Room, where ſeveral drinking Glaſſes
p. 227. being on the Table, they fall to examine very critically what is in them, which appear to be Muſcles, (a Shell-Fiſh.) Here is ſhewn how they move, feed, and ſpin the Cordage about them. This gives the Company occaſion by way of digreſſion, to ſpeak of various ſorts of what they call *Silk*. That of the *Pinna Marina*, (a large kind of *Muſcle*) which is wrought at *Palermo*; that of *Spiders*, whereof a Pair of
p. 232. Gloves and Stockings were preſented to the late Dutcheſs of *Burgundy*. The *Snail* is now
*The Snail.* brought on the Carpet, and the Mechaniſm of
p. 234. its Houſe is ſhewn, together with its Eyes, its manner of Creeping, its Slime, Teeth, and Generation; where, by the by, is ſhewn that they are Hermaphrodites, and lay Eggs; the manner how it repairs the Breaches in its Houſe, if not too large; and a great many other curious things that have at the ſame time a relation to the ſe-
*The* J--ſt's *Obſ.* veral Kinds of *Cochleas*. [See ſome very curious Obſervations concerning the Horn of Shell-Snails by the learned Mr. *Ray* in the *Philoſ. Tranſ.* N. 50.] The *Chevalier* deſiring to know the Origin of Pearls, the learned *Count* acquaints him, that it
*The Origin of Pearls.* is probably the Effect of ſome Diſeaſe in the
p. 248. Fiſhes wherein they are found. The *Prior* ob-
*Crabs.* jects againſt the *Count*, that when *Crabs* and

*Lob-*

*Lobsters* shed their Shells (which they do once a Year, and cover their whole Bodies just then, with a Slime, which hardens in time) there are then found in them a kind of Stones, very improperly called *Crabs-eyes*, which diminish as the new Shell hardens; and that the Pearl might be such a Stone: but the *Count* easily solves that Difficulty. The *Chevalier* now shews the *Count* some petrified Shells, found at a great distance from the Sea, which are proved to have been the Effect of the *Deluge*.

THE Birds, which furnish Matter for the two subsequent Conversations, open this; and the *Prior*, with an Eloquence becoming his Cloth, shews, in a few words, the various Wonders of the *feathered Kind*. The *Lady* takes upon her the Task to explain the Nidification of most kinds of Birds, by reason her *Ladyship* daily attends a charming, large, and well-stock'd Aviary she has in her Garden. She observes, that all Birds of one kind build their Nests exactly alike, and use the same Materials. And what is remarkable, a Hen Canary-bird for want of Cotton, or Raw Silk, which the *Lady* had forgot to furnish her with to build her Nest, pluck'd the Feathers off the Cock's Breast to line it withal. Several pertinent Reflections are afterwards made upon the Actions of Birds, which are much the same as the learned Dr. *Derham*'s, from the 4th *Chap.* of the VIIth *Book*, to which we refer our Readers.

*Con.* X. p. 256. *Birds.*

THE *Count* now gives an anatomical Description of an Egg, wherein are likewise given physical Reasons for its *Texture*. The *Prior* takes notice, that those Birds whose Parents feed them when they are hatched, till they are strong enough to take their flight, and seek for themselves, are generally but few in number; and

*The* Egg. p. 267. p. 270.

and thoſe which bring us moſt profit, are ſuch as are able to feed themſelves as ſoon as they are out of the Shell; and a good reaſon for this, is given by the young *Chevalier*. How many good Reflections does this give the Company occaſion to make with reſpect to the SUPREME Author of the Univerſe! The tender Concern of the old Birds for their young, the Inſtinct of each kind, which makes ſome chuſe Water to live in, others the Air, others the Land, are here duly conſider'd. The natural Fear each kind ſtands in of its Enemy, and the Shifts made to eſcape the Dangers are agreeably deſcribed by the ingenious *Lady*. At her deſire, the *Prior* gives a Lecture upon the Structure of
p. 278. Birds, and the Ends for which they are ſo made; and, *en paſſant*, ſhews the Impoſſibility that Men ſhould fly; the Folly of attempting it, and the miſchievous Conſequences of it are demonſtrated by the judicious *Prior*; who puts an end to this Converſation, having previouſly agreed upon what is to take them up at the next meeting.

*Conv.* XI. THE young *Chevalier*, having had a View
p. 287. of our great *Willughby*'s *Ornithol.* asks the reaſon why Birds differ ſo much in their *Wings*, *Beaks*, *Nails*, or *Talons*, and all other Parts? The *Count* ſhews that all is wiſely adapted to the various ways of living of each Kind: To ſome a *ſhort* Bill, a *ſhort* Neck, and *ſhort* Legs; to others a *long* Neck, a *long* Bill, and *long* Legs; ſome have a *narrow* ſharp Bill, others *broad*, and *flat*; and others a ſtrong *hooked* one: and all theſe fitted exactly to their ſeveral Diſtinctions. A Compliment paſſed upon the *Counteſs* for her Sagacity, and good Senſe, gives this de-
p. 294. ſervedly fine *Lady* occaſion to complains very heavily,

heavily, and with too much reaſon, of the little Care that is uſually taken of the Education of Women, where the chief thing is neglected; I mean, that of forming their Minds, and uſing them to reflect, as things inſignificant in compariſon of the outward Accompliſhments; and how they generally are ſlighted by Men, even of Senſe, who uſually, in their Converſations, entertain them with *Trifles*, as if they were *incapable* of thinking; and that what ſhe has attained of this Perfection, is purely owing to her Spouſe.

AFTER theſe too well-grounded Complaints, ſhe regales the *Chevalier* with an Account of the *Humming-bird* [a], the ſmalleſt of the whole *Genus*, and is no bigger than a great Fly; but bedeck'd with ſuch fine Feathers, that for Beauty and Variety of Colours, 'tis the very Picture of the *Rainbow*. The *Lady*, according to her Promiſe, now gives the Deſcription of the *Oſtrich*; one of the largeſt of the feather'd Tribe. All its bad and good Qualities are here enumerated; as well with reſpect to the laying of its Eggs, which are as big as a Child's Head, as to its forſaking them. [But I wonder the ingenious Author has not made the leaſt mention of the curious Nidification of the *Humming-bird*, and its Sagacity in chuſing the Place where to build it. See the honourable *Robert Boyle* of *Final Cauſes*, p. 175. firſt Edit.] The *Counteſs* having ceaſed ſpeaking, the *Prior* acquaints the *Chevalier* with the Perfections of the *Nightingale*, with regard to its raviſhing Muſic; which, for the Variety of its Notes, is far from tiring: whereas the *Peacock*, when once ſurvey'd, has nothing more to entertain its Spectator. The *Count* now obliges the Company with an Account of

*The* Humming-bird. p. 297.

*The* Oſtrich. p. 299.

*The* J--ſt's Obſ.

*The* Nightingale. P. 303.

*Peacock*.

[a] Called in *French*, *Colibri*.

*Hawks*,

Hawks. *Hawks*, and Birds of Prey of ſeveral kinds, and of their various Ways of catching their Prey, and how they are taught. The *Birds of Paſſage* come now under Conſideration, ſome whereof lurk in Holes under Ground, and even under *Water*, and under the *Ice* in the Northern Parts of *Europe*; and ſome fly over the Seas to *Africa*. The *Prior* gives next a ſhort Account of the *Night-birds*, which concludes the Converſation.

Birds of Paſſage.

Night-Birds.

*Conv.* XII. Tame Beaſts. P. 330. THIS treats on tame Animals, and the ingenious *Prior*, like another *Socrates*, brings his young Pupil by queſtioning him to prove, that tho' wild Beaſts are brought up tame from their Birth, yet their *ſavage* Nature always prædominates; whereas thoſe, which are moſtly deſtined to the uſe of Man, always remain tame, and ſerve his Purpoſes, which the others can never be brought to.

THE *Lady*, who always preſides, ſets every one their Task. The *Count* is to deſcribe the *Horſe*, the *Chevalier* is to acquaint the Company with the Qualities of the *Dog*, the *Lady* reſerves to herſelf the ſeveral kinds of *Cattle*, and the *Prior* is left at liberty to pick out of the reſt which he thinks fit.

*The* Horſe. P. 335. THE *Count* proves that there is all the reaſon in the world to grant the *Horſe* the *Kingſhip* over all the reſt of the *Quadrupeds*, not only on account of his *ſtately* Fabric, but of his noble Inclinations, and Qualities. The *Chevalier*, to acquit himſelf of his Task, gives a Deſcription of all the Perfections of his *Dog*, of the uſes he is put to, and the Tricks he performs; of his amazing Fidelity, and Love to his Maſter, *&c.* The *Count* enumerates alſo various Qualities of ſeveral kinds of Dogs. The

*The* Dog. P. 337.

*Counteſs's*

*Counteſs's* turn is now come, and her Ladyſhip ſhews the many great Advantages that accrue to Man from the *Cattle*-kind, and the Inſtinct they are endued with. The *Prior*, after the Lady has furniſhed her Quota, expatiates very much in honour of the *Aſs*. [This Animal is of much more ſervice in *France* than *England*.] But this not meeting with the Thanks of the Company, her *Ladyſhip* enjoins him, to acquit himſelf of his Duty, by making choice of ſome other Creature more worthy of his Commendations, and recommends to him the Deſcription of that Animal which is ſo good an *Architect*. The *Prior*, in obedience to the *Preſident's* Commands, deſcribes the *Field-Mouſe*, but this not ſatisfying, he next preſents the *Porcupine*, and the *Hedge-hog*, and their manner of defence, and laying up Proviſion againſt Autumn, *&c.* But this not being the quadruped *Architect* meant by the *Lady Preſident*, he at laſt pitches upon the *Beaver*, whereof he recounts all the Wonders that have been ſaid of him, not only with reſpect to its natural *Fabric*, but alſo as to its amazing Skill in building, and laying up Store againſt Want: its Sagacity in the choice of a Place to build on, *&c.* Much the ſame things are related, ſays the *Count*, of the *Muſk rat*. This concludes the Converſation; and in

*Cattle.* p. 346. *The* Aſs. *The* J--ſt's *Obſ.* *The* Field-Mouſe. p. 352. Porcupine *and* Hedg-Hog. *The* Beaver. P. 354. *The* Muſc. Rat.

THE next the *Fiſhes* come under Conſideration. The *Chevalier* opens the Converſation by aſking ſeveral *Quæres*; as how it comes to paſs that Water, which ſtifles other Animals, does not hurt this kind? What they live upon? and how, being deprived of *Feet*, *Arms*, *Claws*, *Trunk* or *Proboſcis*, *Sting*, they nevertheleſs move progreſſively and catch Prey? The *Prior* undertakes to anſwer the two firſt *Quæres*,

*Con.* XIII. p. 365. *Fiſhes.*

*res*, and does it in a very ſatisfactory manner ſurveying the whole kind. He gives likewiſe a very diverting Account of the *Travelling*-Fiſhes, ſuch as *Herrings*, *Cod*, &c. Of the amazing Fruitfulneſs of thoſe Fiſhes which are the wholeſomeſt for Food; and takes notice that ſuch as are of the largeſt Bulk, (the *Bellua Marinæ*) and might be of dangerous conſequence both to Man, and to ſmaller Fiſhes, are generally *viviparous*, and bring forth but one or two at a time. Here, again, the learned *Prior* gives an account of their *Wars*, their *Fights*, &c. and compares their way of living to that of Men, who are perpetually ſtudying how [b] to undo each other, (in this worſe than Brutes.) But as ſeveral kinds of Fiſhes might by the Voracity of their Enemies come to fail at laſt, Good *Providence* has given ſo wonderful a Fecundity to them, that, according to the Calculation of the accurate Mr. *Leeuwenhoek*, in a *Cod*-Fiſh were found no leſs than *nine millions three hundred and forty-four thouſand* Eggs.

The *Carp* yields little leſs; and all this to ſupply the end of furniſhing Men, and the Fiſhes of Prey with proper Food, and to continue the *Species*. The *Count* now ſatisfies the other *Quæres* of the *inquiſitive Chevalier*, and informs him of the *Mechaniſm* of Fiſhes, and how adapted for *ſwimming*, *ſinking*, *or raiſing themſelves at pleaſure*: and to confirm the curious Account he gives, he relates an Experiment he made upon a live *Carp* in the *Air-Pump*.

*Amphibious* Creatures.

Now the *Count examines* the Amphibious; among them the ſeveral kinds of *Tortoiſes*. They lay their Eggs in the Sand on the Sea-ſhore, thr

[b] *Man undoes Man, to do himſelf no good.* See *Rocheſter's* Satyr on Man.

three times, at a Fortnight's diſtance from each other, and then depoſits 80 or 90 Eggs at a time, which are hatched by the Sun in 24 or 25 Days time. After this he acquaints the Company with the Uſe the *Groenlanders* make of the Bones of ſome Fiſhes, and of their Skins with which they build Boats, much ſafer to navigate in than ours. The *Walruis* is a *cetaceous* Fiſh, whoſe Teeth are of an exceeding white Ivory, and whoſe left Jaw is armed with a very long Ivory Horn, ſometimes 16 Feet long. This is the Horn commonly ſaid to belong to a fictitious Animal called *Unicorn*. A ſhort Account of the *Whale*, and of the manner of fiſhing it; and its ſeveral Properties, follows next. A Deſcription of the *Crocodile*, and of its Enemies, the *Hippopotamus*, and the *Ichneumon*, a kind of *Water-rat*, or *Dog*, put an end to this Conſervation.

*The* Walruis. P. 397.

*The* Whale. *The* Crocodile. *The* Hippopotamus. *The* Ichneumon.

THE very agreeable and ingenious *Counteſs* ſtill ſitting in the Chair, propoſes *Botany* for the Subject of this Converſation, which the *Prior* gives the Scheme of, and reduces to three Heads. 1. The Origin of Plants. 2. Their eſſential Parts. And, 3. Their Nutrition.

*Conv.* XIV. Botany. P. 407.

AS to the firſt, it is plainly proved, that theſe, as well as Animals, have not a ſpontaneous Origin. Their Seed is conſidered next, and how carefully it is preſerv'd: then the different ſorts of Fruit, and their Covering, ſome having a *Surtout* of a harder Texture, and ſome ſofter, or finer, according to the ſeveral Seaſons they are deſigned for.

THE *Count* and the *Prior* inform the Company of the manner of their Growth, and how the Seed, tho' ſown very often in a different Situ-

Situation from what it ſhould be to emit the Root in the Ground, does notwithſtatding naturally turn the Fibres of the Root downwards. The Circulation of the Sap in Plants, is plainly proved from the manner uſed in *Languedoc* in the grafting of *Olive-trees*, which is related in this
p. 420. place. Touching this *Phænomenon* a curious Account from *Acta Erudit.* of *Leipſ.* is here likewiſe related of an Old Oak, almoſt dried up, which let ſeveral Tuns of Water out of one of its Knots, which had a hole made in it. The *Prior*, who relates all this, gives his Reaſons why *Moſs* kills Trees; why Endive, and other Plants, when tied up, whiten. The *Count* likewiſe gives an Account of the Action of the Air upon their Sap and their Growth; how ſome are propagated from Cuttings, others from Seeds, others from the Off-ſets of Roots, others from Layers: and makes ſome curious Obſervations. The *Counteſs* gives an Account of the prodigious Fecundity of Plants, and proceeds to a curious Deſcription of Flowers, and of the manner of propagating them. She takes notice that ſome Trees bear no Bloſſoms, and inſtances in the *Fig-Tree*; ſhe mentions alſo ſome curious Obſervations concerning the Bloſſoms of Melons, and the way of ordering them. The Lady afterwards cloſes the Converſation with a ſlight Account of *Plants*, uſually call'd *Male* and *Female*; and inſtances in *Hemp*, the uſe of which laſt is in the next Converſation to be the Subject Matter of the *Lady*'s Diſcuſſion.

*Conv.* XV. p. 48. THIS laſt Meeting opens with the afflicting News of the *Chevalier*'s approaching Departure on account of Family-affairs, in hopes however, that every *September*, which is his *Vacation*-time, he will enjoy the ſame pleaſure as he has done

with this agreeable Company. The *Lady*, according to her promiſe, informs the *Chevalier* of the uſe of *Hemp* and *Flax*; which are near a-kin; in order to which, ſhe begins with the Manufacture of theſe, from the time it is pluck'd from the Earth, and brings it down to the laſt Hand that is given them; as that they furniſh Men with *Sails*, *Cordages*, &c. *fine Linen*, &c. The *Prior*, in his turn, commends three ſorts of *Cotton*-Trees to be found in *America*. This gives occaſion to the *Count* to relate the many uſes that a Plant he calls the *China-Aloe* is put to: inſomuch, that a whole Family may live upon ſuch an *Aloe*, which alone will find them in Meat, Drink, Clothing, and Lodging. The *Prior*, at the requeſt of the young Gentleman, deſcribes the Sugar-*Cane*, and what *Sugar* is. The *Count* obliges the *Chevalier* with an Account of Manna, and how it is produced; *Rhubarb*, *Ipecacuanha*, *Cortex-Peruvianus*, and the *Simarouba*, are hardly more than named; and the Thoughts of the *Count* upon the Effects of theſe ſeveral Roots ſhew he is a much better *Naturaliſt*, than *Phyſician*. The Prior mentions *Gentian*; and, at the *Lady*'s requeſt, *Tea*, *Coffee*, and *Chocolate*, are conſider'd by the *Count*: the laſt of which is made of *Cacao*-Nuts, the beſt of which are thoſe called *Carracca*. The *Chevalier* is told what Vanilla is, which is ſo often mix'd with it. He is likewiſe inſtructed what *Cinamon*, *Cloves*, *Nutmegs*, *Mace*, are; their different kinds; where they grow, and in whoſe hands they are: *viz.* the *Dutch*. *Burgundy* and *Champagne* Wines, are commended next. The *Prior* bleſſes GOD for the Gift of Wheat, which, well managed, will keep *one hundred* Years; an Inſtance of which

p. 451. Hemp, Flax.

Cotton-Trees. China-Aloe.

p. 460. Sugar-cane

Manna, Rhubarb, Ipecacuanha, Cortex-Peruvianus, Simarouba, Gentian, Tea, Coffee, Cacao, Vanilla. Cinamon, Cloves, Nutmegs, Mace.

Wine.

p. 471.

he gives. The very judicious Reflexions of the *Prior* concerning the Superſtitions ſtill kept to, by Gardeners, *&c.* are well worth the reading; and their fanciful Heed to the Age of the *Moon*, and its *pretended* Influences on Plants is, with very good reaſon, exploded. *Virgil* is here cenſur'd, by the by, for his frequent and frivolous Cautions in his *Georgics*, of certain Days, pretended to be influenced by *Orion*, the *Dog-Star*, &c. This gives the *Chevalier* occaſion to ask the reaſon why the ſeveral Conſtellations in the *Zodiac* are called by the Names of *Animals*? And the *Prior* very learnedly ſatisfies his Curioſity; and puts an end to this laſt Converſation.

Virgil's Georgics *cenſur'd.* p. 480.

THE *Chevalier* being gone home, writes a Letter to his dear *Prior*; and after he has thanked him for his kind Inſtructions, he acquaints him, that upon informing his Brother and his Bride how he had ſpent his time in the Country, they were alſo become *Naturaliſts*. But while they were intenſe upon examining every Object that fell in their way, a certain Gentleman ridiculed their Reſearches, and told them, "That the Study of *Natural Hiſtory* "was but loſt time: that all our Knowledge "was nothing but Miſtake, and Uncertainty: "that indeed we might, for inſtance, be ac- "quainted with the larger Veſſels that help to "nouriſh the Body of an Animal, but that "we cou'd not diſtinguiſh the other Veſſels that "nouriſhed theſe, and much leſs underſtand "the Texture of the ſmalleſt; and that, after "all, the Knowledge of one Branch was not of "any ſervice without the Knowledge of the o- "ther Branches; and that therefore it was "needleſs to begin a thing, he was ſure, we "ſhou'd never be able to compaſs." To this

p. 491. *Objections againſt the Study of* Natural Hiſtory.

the

the *Chevalier*'s Brother had anſwered, " That " the *Gentleman*'s Objection did not render " thoſe things dubious, which we are already " certain of, nor deprive us of the means of " acquiring ſtill more Knowledge: that tho' " we were in the dark with reſpect to ſome " things, there were others, notwithſtanding, " that we were perfectly well acquainted with: " that we were not to enquire after ſuch as were " above our reach, but after thoſe only, we " could come at." This laſt part gives the *Chevalier* a handle to enquire *what are the juſt Rights* and *Bounds of human Reaſon.*

THIS Extract is ſpun out unawares, to ſo great a length, that we find ourſelves obliged to refer our Readers for a Solution of this Difficulty to the judicious and learned *Prior*'s Letter, which contains a fine and true *Eulogium* of REASON, that greateſt Gift of GOD to Man. The Author, being cramp'd by the Religion he profeſſes, is fallen into ſome few Contradictions; and tho' we cannot come into all his philoſophical Notions, with reſpect to the Bounds within which he circumſcribes Reaſon, we muſt do the ingenious and worthy Author the Juſtice to ſay, that there runs ſuch a Vein of good Senſe, and ſound Reaſoning throughout this Letter, that indeed abſtracting it would be doing a prejudice to him whoſe whole View in this moſt entertaining Book has been not only to inſtruct young People, with the Beauties of the *Works* of the *Creation*; but to carry them, from the Conſideration of theſe, to the eternal *Praiſe* of the Wiſdom, Goodneſs, *&c.* of their MAKER; and, conſequently, to direct them in the *Paths of Virtue*, as all Knowledge muſt *tend* to that end,

*The* J--ſt's *Obſ.*

HAPPY, however, the Author, notwithſtanding his Cautiouſneſs, that his Letter was not written in a Place where a *tremendous*, &c. *Tribunal*, which is an Enemy to all Learning, is not yet eſtabliſhed by Law, as we wiſh it may never be.

WE hope he will ſhortly favour the Public, with the Sequel of his uſeful Labours; and we do not at all queſtion, but, when this is publiſhed in our own Tongue, as it will ſpeedily be, it will meet here with the ſame Succeſs, as it has had abroad.

## ARTICLE IX.

Philoſophiæ *Leibnitianæ* & *Wolphianæ* Uſus in Theologia, per præcipua Fidei capita: Præmittitur Diſſertatio de *Ratione* & *Revelatione*, de *Natura* & *Gratia*. Auctore J. T H. C. Wirtemb.

That is,

*The Uſes of the* Leibnitian *and* Wolfian *Philoſophy in Divinity: With a preliminary Diſſertation upon* Reaſon and Revelation, *and upon* Nature and Grace. *By J. T H. C. of Wirtembergh.* 2 *Vol.* 8*vo.* 1 *Vol. pp.* 525. 2 *Vol. pp.* 634. *Francfart.* 1728.

THE Deſign of this Author, as he informs us in a ſhort Preface, is to ſhew, that the Syſtem of Philoſophy, invented by the famous Mr. *Leibniz*, and explained by Mr. *Wolfius*, is both inoffenſive in itſelf, and of a very great Uſe

Uſe in Divinity; how this is made out, our Readers will be able to judge by the account we intend to give of this Book. And altho' Mr. *Leibniz*'s *Notions*, and his very *Terms* be new, yet we don't think it proper to preſent our *Engliſh* Readers with a *Latin* Abſtract[a]. We are of opinion, it is not impoſſible to find in our own Language ſome Words, which will anſwer exactly to thoſe in *Latin* or *French*, which Mr. *Leibniz* and his Followers make uſe of; or if that be ſometimes impoſſible, there is no harm, we think, in borrowing a Word from a Foreign Language, or in uſing a Word in a Senſe different from that in which it is uſually taken, provided the Notion or Idea to be fixed to that Word be exactly defined. This is what *Cicero* did, when he undertook to explain in *Latin* the Notions of the *Greek* Philoſophers; his Authority is a ſufficient Apology for us. We come now to our Author.

IN his preliminary Diſſertation he undertakes to ſhew, 1. That right Reaſon does not claſh with any reveale d Doctrine. 2. What is the proper Uſe of Reaſon in Matters of revealed Religion. 3. What difference there is between *Nature* and *Grace*, and the divers Operations of both.

FIRST, As to the Agreement between Reaſon and Revelation, it is not an eaſy thing, ſays our Author, to find out Truth, between two Errors directly oppoſite. Some People would extend the Prerogative of Reaſon ſo far, as to make it the ſole Rule, by which the Holy Scripture ſhould be explained, refuſing to admit any thing, that does not agree with the Axioms and Principles of Philoſophy. Others,



[a] *See* the preſent State of the Repub. of Let. Vol. IV. p. 273.

on the contrary, rail againſt human Reaſon, and would have it entirely diſcarded and baniſhed out of Divinity, as always diſagreeing with the *Myſteries* of revealed Religion. Our Author thinks we muſt take a *Medium* between theſe two oppoſite Schemes: and the better to explain his Syſtem, he begins with giving us the Definition of Reaſon, which, according to him, and to Mr. *Leibniz*, is *a Chain or Concatenation of Truths.*

BUT as Reaſon may be conſidered either in an abſtract manner, as it ſignifies the Agreement or Diſagreement of certain Ideas, whether perceived or not by any intelligent Being, or, as it ſignifies the Power Man has, of perceiving that Agreement; our Author ſays, that in the firſt ſenſe, Reaſon may be defined as *Leibniz* has done; but in the ſecond it muſt be defined thus, *Reaſon is the Perception of the Concatenation of Truths. Ratio perſpicientia eſt Nexus Veritatum.* In this ſenſe Reaſon is never corrupted; they, that ſay, it is, muſt take the word in quite another Senſe.

THIS being premiſed, the Author ſtates the Queſtion, which is not, ſays he, *whether the ſupreme Reaſon of God does perceive the Connexion there is between the Truths, which we know naturally, and the Theological Doctrines*; this is what every body muſt allow: nor, *whether Men, by the help of Reaſon only, can perceive that Connexion, or clearly explain how the revealed Myſteries agree with philoſophical Truths*; if that was the caſe, Myſteries could be explained, that is, they would be no longer Myſteries: but the Queſtion is, *Whether Philoſophy or right Reaſon teaches Men any Propoſitions, founded on ſtrong Demonſtrations, which Propoſitions be directly oppo-*

*opposite to some Doctrines revealed in the Holy-Scripture.* It is further asked, *Whether one, who maintains the Mysteries of Religion, be not able to expose the Fallacy of any Argument, made in opposition to them, and to shew, they do not clash with Reason?* Our Author takes the affirmative side of this last Question, and consequently the negative of the former [a].

HIS Reasons are, first, that if Faith was opposite to Reason, it would follow, that two contrary Propositions should be true, which is a flat Absurdity, and would overthrow all human Knowledge [b]. 2dly, All Truths, either natural or revealed, come from God, who perceives the Connexion there is between them; so that it is impossible the former should clash with the latter. 3dly, The things which are said in the Scripture of the *Messiah*, depend for the most part upon the Testimony of the Senses; and every body must confess that the Faculty of Reasoning owes its beginning to them: for things being represented to the Mind, Reason observes their likeness, discovers their Connexion, judges of them, and draws from them new Truths, as so many Consequences. If then all these Acts of the Mind could be intirely or partly contrary to Revelation, we could no longer trust to our Senses, which would be destructive both of Reason and Religion.

HOWEVER, as Reason can never be opposite to any revealed Doctrine, it happens nevertheless sometimes, that Reason cannot perceive the Connection there is between natural and revealed Truths. This is what Divines mean, when they distinguish between what is above and what is

[a] *See* Leibntz, Theodic. Disc. Prelim. §. 73.
[b] Idem. Ibid. §. 3.

is againſt Reaſon. Whatever we perceive to be connected with Propoſitions obvious to every Capacity, or known by a Chain of Reaſoning, is agreeable to Reaſon: Whatever we perceive to be really inconſiſtent with ſuch Propoſitions, is contrary to Reaſon. But when ſome Propoſitions cannot by us be connected with other Truths already known, and do not however claſh with any of them, we ſay theſe Propoſitions are above Reaſon [c].

THE famous Mr. *Bayle* would not admit of his Diſtinction: "It is founded, *ſaid he* [d], in "the *Ambiguity* of the word *Reaſon*; for if by "that is underſtood Reaſon in general, the ſu- "preme Reaſon of God, in this ſenſe of the "word, Myſteries are neither againſt nor above "Reaſon: but if by Reaſon is underſtood the "Reaſon of Men, I do not ſee what Senſe there "is in the Diſtinction; for all Orthodox Di- "vines confeſs, that we cannot ſee how our My- "ſteries are connected with the Principles of "Philoſophy: They ſeem then to us not to a- "gree with Reaſon; now what ſeems not to a- "gree with Reaſon, ſeems to be contrary to it, "in the ſame manner, as what does not ſeem to "agree with Truth, ſeems contrary to Truth: "Why then ſhould we not ſay, that Myſteries "are contrary to, as well as above Reaſon?" The Anſwer of our Author is, that altho' we cannot perceive how natural Truths are connected with revealed Myſteries, we underſtand nevertheleſs that there is no Contradiction between them. He illuſtrates this with the following Example. Suppoſe all the Books of *Euclid*'s Elements were loſt, except the firſt, and that we found ſome

[c] *See* Leibniz, Theod. Diſ. Prelimin. §. 23.

[d] Rep. aux Queſt. d'un Provin. Tom. III. p. 999. apud Leibn. Ibid. §. 63.

ſome Propoſitions of *Archimedes* without their Demonſtrations; this being the caſe, as we ſhould want all the intermediate Ideas and Propoſitions between *Euclid*'s firſt Book, and *Archimedes*'s Propoſitions, we could not be able to tell how theſe laſt Propoſitions are connected with thoſe of *Euclid*: but could any one in his Senſes affirm, that for that reaſon *Archimedes*'s Propoſitions are contradictory. Let us form the ſame Judgment about Myſteries; and tho' we don't perceive how they are connected with the Principles of Reaſon, let us not infer from thence, that they are contrary to Reaſon. Thus far our Author; and here I beg leave to obſerve, that this ſuppoſes the Words, or Terms in which the Myſteries are expreſſed, convey at leaſt ſome Ideas or Notions to our Minds, tho' we cannot underſtand how the Subject and the Attribute are connected together, The better to explain myſelf, I will make uſe of a Compariſon like that of our Author. Suppoſe a Man, who having begun to read *Euclid*'s Elements knows what is an Angle, a Right Angle, a Triangle; but is not gone farther yet than the 17th Propoſition of the firſt Book, where he has learned, that any two Angles of a Triangle are leſs than two Right Angles; he is told by a Mathematician, that the three Angles of any Triangle are equal together to two Right Angles; he can believe that Propoſition to be true, becauſe he underſtands what is meant by it, tho' he does not perceive how that Propoſition is connected with thoſe he is already perſuaded of. But if the ſame Propoſition ſhould be offer'd to a Man who had no Notions of Geometry, who does not know what is an Angle, a Triangle, a Right Angle, he could believe

lieve indeed, that the Perſon who ſpoke to him, did tell him the Truth, but he could not believe the Propoſition itſelf, of which he is ſuppoſed not to have the leaſt Notion. In the ſame manner, if we underſtand all the Words in which a revealed Myſtery is expreſſed; and we do not perceive that thoſe Words form a Propoſition oppoſite to any Truth, we know already, we muſt believe, upon the Authority of God, that ſuch a Myſtery is true, tho' we cannot connect it with any known Propoſition: but if we do not underſtand the Words, we cannot properly believe thoſe Myſteries, becauſe *to believe*, is to think that there is a Connexion between two or more Ideas, which we have in our Mind, tho' we don't perceive that Connexion: as to *know*, is to perceive that ſame Connexion; and as *Knowledge* is more or leſs certain, as our Perception is more or leſs clear, ſo *Faith* is ſtronger or weaker according to the greater or leſſer Veracity and Authority of the Perſon on whom we rely. But this only by the way, we return now to our Author.

HE makes after Mr. *Leibniz* a very juſt Obſervation; to ſhew that there cannot be any invincible Argument againſt *Truth*: but what he ſays upon this Subject, having been explained in a very clear manner by *Leibniz* himſelf, we chuſe to refer our Readers to that celebrated Author,[c].

AFTER having endeavour'd to confute *Bayle*'s Arguments againſt the Diſtinction of what is above and againſt Reaſon, our Author argues againſt the late Bp. *Huet*, who in his Book *of the Weakneſs of Human Underſtanding*, undertook to prove, that we cannot truſt to our Senſes. One

[c] Theodicée *Diſcours Prelim.* §. 25. &c.

One of his Arguments, which indeed ſeems the ſtrangeſt, is, that we cannot conclude from the Senſations we have, that there is ſomething without us analogous to them. Our Author's Anſwer is founded upon that Principle of *Leibniz*, that *nothing exiſts, without a ſufficient Reaſon for its exiſting*. God, who reſolved that to ſuch or ſuch Motion ariſing in the Body from the Objects of the Senſes, ſuch or ſuch Idea ſhould correſpond in the Mind, did not decree that this ſhould happen without *Reaſon*, elſe the Axioma juſt now mentioned would be falſe. Now, if there be a Reaſon, why ſuch a Motion ſhould anſwer to ſuch an Idea, or ſuch an Idea to ſuch a Motion, it follows, ſays our Author, that there muſt be ſomething analogous between the Idea in our Mind, and the Object of it without us: Another Anſwer of his, which ſtudying to be ſhort, he expreſſes in very few words, is this: It is agreed, that God created the World; now, God cannot but chuſe what is moſt perfect, there is more *Harmony* or Perfection in the World, if the Motions of the Body anſwer exactly to the Ideas of the Mind, than in the contrary Suppoſition; therefore there muſt be Bodies, and we may ſafely truſt to our Senſes, who repreſent to us the Being of Bodies. Whether theſe two Arguments will ſilence the *Idealiſts*, and convince them, that God would not frame our Minds in ſuch a manner, as that we could have all the Notions we have at preſent, tho' there were no Bodies in the World, we muſt leave to our Readers to judge; only we may venture to ſay, that if Mr. *Leibniz*'s Notion of the human Souls be true, there ſeems to be little occaſion for any Bodies at all,

as

as we ſhall make it appear in the following Part of this Abſtract.

In the ſecond Chapter our Author endeavours to ſhew, what is the proper Uſe of Reaſon in Matters of revealed Religion. As Reaſon in Men is the Power they have of *perceiving the Concatenation of Truths*, the firſt Queſtion is whether Men can naturally, and without the Aſſiſtance of Grace, perceive how revealed Truths are linked together, give their Aſſent to them, and draw from them new Truths by way of conſequence? To ſolve this Queſtion, our Author obſerves, that the Operation of the Holy Ghoſt never takes away the Powers of Nature, but only mends them, and renders them more perfect. In human Reaſon, ſays he, two things muſt be obſerved; firſt, the Power itſelf of perceiving Truth; ſecondly, the Limitation of that Power, which extends only to certain Objects; that Limitation is a Defect, which is ſupplied by Grace. Man's natural Power of perceiving Truths is thereby inlarged and improved to ſuch a degree, as to make Man able to know the Myſteries of Faith. This being premiſed, the Author inquires more diſtinctly which are the Defects of Reaſon, and how they are ſupplied by Grace. What is ſaid upon that Subject is ſummed up by the Author in theſe Words.

"The firſt Defect of Reaſon is, that being "ignorant of revealed Truths, it perceives "only thoſe, that are naturally known: This "Defect is ſupplied by the Word of God being "preached to Man. 2dly, Tho' revealed "Truths be offer'd to Reaſon, Man cannot "however be eaſily brought to give his Aſſent "to them: here his Weakneſs is ſupported by the Holy

"Holy Ghoſt, who confirms by his Teſtimo-
"ny the revealed Truths. Thirdly, Truths,
"tho' known, are very ſeldom powerful enough
"to make Man virtuous; in this caſe the
"Grace of God ſtirs Man up inwardly to the
"Practice of Virtue. Finally, Reaſon left to
"itſelf is not only ignorant of the revealed
"Truths, but, what is worſe, does not know
"the inward Operations of the Spirit in other
"Men; it is made conſcious of them by its
"own Experience, which is called a *Spiritual*
"*Experience.*" In all theſe Caſes our Author pretends Reaſon is not deſtroyed, but only ſupported, and improved by the medicinal Grace.

ALL this relates to Reaſon conſidered as the power Man has of perceiving Truth; the Author proceeds next to explain the uſe of Reaſon, as it ſignifies *the Chain*, or *Connexion of Truths*. Where there is a Connexion or Chain of ſeveral things, there muſt be ſomething *firſt*, *ſecond*, &c. and *laſt*: and that, which in a Chain of Truths is *firſt*, and to which the following are linked, or from which they are drawn, is called a *Principle*. Now the Queſtion is, *Whether, and how far the Principles of Reaſon may be admitted in Religion?* Here the Author obſerves, that the Principles of Reaſon, and all Truths in the general, are either *neceſſary* or *mutable*: he calls *neceſſary* thoſe whoſe contrary are abſolutely impoſſible; ſuch are the mathematical, logical, metaphyſical Truths. He calls *mutable* thoſe whoſe contrary are not impoſſible, ſuch are the phyſical and moral Truths, as well as thoſe that belong to ſome other Art or Science. Now the Queſtion is, Whether both or either, or neither of theſe ſorts of Truths may

may be made uſe of in Divinity: The Anſwer is as to the *neceſſary* Truths, that they can never be diſcarded out of Divinity, becauſe God himſelf can never alter their Nature, and make that to be falſe which is neceſſarily true.

BUT cannot Revelation teach us ſome Propoſitions contrary to them, that are neceſſary? not at all, becauſe if that was the caſe, there would be no Rule left by which to diſtinguiſh a true Revelation from a falſe one.

BUT with regard to mutable or contingent Truths, the Caſe is not the ſame; for theſe depending upon the Good-will and Pleaſure of God, who has eſtabliſhed them for a good and ſufficient Reaſon, the Reaſon being alter'd, the Truth muſt be alter'd of courſe: for inſtance, it is true that the Sun or Earth are in motion; this is eſtabliſhed by God for ſome good Reaſon; but for ſome Reaſon of a higher nature the Sun or Earth may ſometimes be ſtop'd in their motion.

THIS, ſays our Author, is what Philoſophers and Divines pretty well agree in; but when they muſt apply theſe general Rules to particular Caſes, it is hardly to be expreſſed how much they differ: the ſame Propoſitions being by ſome reckoned among the *neceſſary*, and by others among the *mutable* Truths; and it is not an eaſy thing to ſay how they may be diſtinguiſhed: This muſt be done by ſtudying Philoſophy more accurately, than is uſually done. But our Author has not thought fit to enter here into Particulars, and to ſhew diſtinctly which are the *neceſſary*, and which the *mutable* or *contingent* Truths. The remaining part of this Chapter is taken up with confuting the oppoſite Schemes of the famous Mr. *Locke* and

Mr.

Mr. *Poiret*, about the comparative Certainty of Reaſon and Revelation; but as our Author only enlarges upon what has already been ſaid by *Leibniz* and others, we think it needleſs to repeat it here [a].

IN the third Chapter of this preliminary Diſcourſe, the Author treats of the Difference there is between *Nature* and *Grace*. *By Nature he underſtands all the Faculties, Inclinations*, &c. *which a Man is born with, and by which he is a moral Agent; and by Grace, whatever God works extraordinarily in Man, to make him able to pay an acceptable Worſhip to the Deity, and to practiſe Piety.* And in order to ſhew more exactly the Difference there is between *Nature* and *Grace*, the Author ſays, that we muſt diſtinguiſh in every Action, firſt, the *Principle* or *Motive*, which induces Man to act. 2dly, The outward *Act* itſelf: afterwards he goes on to ſhew what belongs to Nature, and what to Grace, in the ſeveral Duties we owe to God, to our Neighbours, and to ourſelves. He calls *Worſhip of God* in general, every Action, which we perform out of a Senſe of the Perfections of God. Or more eſpecially, *The natural Worſhip conſiſts in ſuch Action, as we perform out of a Senſe of thoſe Perfections of God which are naturally known*; and *the Chriſtian Worſhip is of ſuch Action, as either the Authority or Influence of Revelation excites us to do.* He obſerves next, that Nature is either corrupted or ſound: Now, if a Man goes to Church, only for the ſake of his Reputation, and that he may not paſs in the World for a Profane and an Atheiſt; this is the Effect only of corrupt Nature. 2dly, If

[a] *See* Leibniz, Theodic. Diſc. Prelim. §. 29.

he does it out of cuſtom, this too muſt be aſcribed to Nature depraved. 3dly, If a Man goes to Church, that he may not diſturb civil Society, he acts indeed agreeably to Reaſon, but not Chriſtian-like; for this an Atheiſt may do out of Cautiouſneſs. 4thly, Some do worſhip God out of a good Heart, and a Senſe of his Perfections, becauſe Reaſon tells them he requires it of them: but as they may do it without being Chriſtians, this cannot be aſcribed to Grace. But, 5thly, Whoever frequents the publick Places of Worſhip, becauſe Chriſt has commanded it by his Apoſtle St. *Paul*, he acts in a manner by a preventing Grace. 6thly, He that worſhips God, becauſe he takes a delight in it, has a higher Degree of Grace. 7thly, He that goes to Church with an Intention to improve his Piety and Virtue, has ſtill a greater Share of Grace. Theſe are the ſeveral Degrees by which our Author thinks we may diſtinguiſh what belongs to Nature and what to Grace. He goes on in the ſame manner with regard to our Duties towards our Neighbours, and towards ourſelves; but we need not enlarge upon thoſe Subjects, ſince by what we have already ſaid, the Reader may eaſily gueſs what is here offered.

WE come now to the Treatiſe itſelf, which is a ſort of Syſtem of Divinity philoſophically explained. We will confine ourſelves at preſent to the firſt Volume, intending to give an Account of the ſecond in our next Journal.

THIS firſt Volume contains fourteen Chapters: The firſt divided into five Sections, treats of the Definition, Being, and Attributes of God. The Author gives us, after Mr. *Wolfius*, two Definitions of the ſupreme Being. 1. *God, ſays he, is a Subſtance, which conceives or apprehends diſtinctly by one ſingle Act*

all

*all things poſſible. Deus eſt ſubſtantia, quæ univerſa poſſibilia unico Actu diſtinctè*, aut ſi mavis *adæquatè repræſentat.* The ſecond Definition is this, *God is a Subſtance diſtinct from the World, and which comprehends in itſelf the Cauſe or Reaſon of the World. Deus eſt ſubſtantia a Mundo diſtincta, quæ Rationem hujus in ſe continet.*

THE Author aſſerts theſe Definitions againſt ſome Divines, who had found fault with them. He next ſhews the Uſe of theſe Definitions, and how from them may be inferred divers Attributes of God, as his infinite Power of knowing all things, his being the Author of the Univerſe, his Will, his divine Providence, *&c.* He proceeds in the ſecond Section to prove there is actually ſuch a Being as has been defined. In the third he endeavours to convince his Readers that the Nature of God is infinite or boundleſs: his meaning is, that God enjoys all poſſible Perfections, and that none of them are limited. *Immenſe*, ſays he, *are God's Knowledge, Power, Preſence, Duration*, &c. The force of his Argument to prove it is, that nothing exiſts without a ſufficient Reaſon; but no Reaſon can be given, why there ſhould be any bounds to the Attributes or Nature of God, therefore there are none. Whether this way of arguing upon our ignorance will ſatisfy every Reader, we will not determine: we'll only obſerve by the way, as to the infinite Preſence of God, that our Author has not thought fit to explain, what he means by thoſe words, Whether an actual Preſence of the divine Subſtance to every part of the Univerſe, or only his Power of acting, and of knowing what paſſes, in every Corner of the World. This laſt Opinion is *heterodox*, and the former ſeems to make God *extended*, except

we ſay in the ſcholaſtical Jargon, *Deus eſt ubique inſtar puncti*, God is every where after the manner of a Point [b].

In the fourth Section the Author proves, that there can be but one God; for if there were more, ſays he, they would differ from one another in ſome reſpect, or they would not: if they did, one would have what the other would want, and this laſt could not be perfect; if they did not differ in the leaſt, they muſt be all the ſelf-ſame Being; for it is an Axiom of Mr. *Leibniz*, that things, which are *undiſcernable*, that is, between which there is not the leaſt Difference, are not ſeveral things, but one and the ſame individual Being [c].

In the fifth and laſt Section of the firſt Chapter, the Author treats of God's Holineſs, by calling God holy, we mean, ſays he, that God enjoys nothing but Perfections, without any thing different from, or contrary to them. *Sanctum Deum vocamus, quod perfectiones ſolas, nec diverſum aut contrarium quiddam continet:* this the Author proves by what he has ſaid about God's Immenſity; if there is nothing in Nature, that can ſet any bounds to the Perfections of God, he muſt enjoy them all, and in an infinite degree: But is it not poſſible, that he ſhould have a Mixture of ſome Imperfections? No, ſays our Author, for an Imperfection is nothing elſe but the Abſence or Limitation of ſome Perfection: therefore an infinite Being muſt have all Perfections, without any thing different from or con-

[b] Touching God's Immenſity, ſee Mr. Le Clerc. *Pneumatol. Sect.* III. *Cap.* III.

[c] *See* Recueil de Diverſes Pieces par Mrs. Leibniz, Newton, Clarke, Tom. I. p. 50. *and* Dr. Clarke's *Anſwer*, p. 64. and Leibniz's Reply. 92.

contrary to them; that is, he must be holy. From this reasoning the Author draws the following Inference; as God is essentially holy, *it is his Holiness that is the Rule of his Will, not his Will the Rule of his Holiness.* This is, in other Words, what has been maintained, by the Advocate of Dr. *Clarke*, who says [c], that "when "God existed antecedent to all Creatures, he "had the Ideas of all things present to his "Mind; he saw their Relations and Habi-"tudes; and he always did, and always will "act according to them; in this consists the "Rectitude of his Nature. There is a certain "Agreement of Ideas, which does not depend "upon the Will or Command of God,—— but "is the Ground of his Command [d]." And here we beg leave to offer to the consideration of Dr. *Clarke*'s Critick a Passage quoted by our Author from a very Orthodox Divine. Τὸ δίκαιον εἶναι καὶ τὸ αἰσχρὸν οὐ φύσει ἀλλὰ νόμῳ *est vetus Archelai paradoxum, cui succinit Aristippus, & Theodorus ille* ἄθεος *appellatus. Quâ sententia nihil potest excogitari pestilentius, & ad omne fundamentum religionis tollendum, ipsamque rationem Justitiæ Dei, & necessitatem Servatoris interimendam, & pietatem exscindendam efficacius* [e]. That what is right or wrong is not so by Nature, but only by Law, is an old Paradox of *Archelaus*, with whom agreed *Aristippus* and *Theodorus* called the Atheist: "but it is the most horrid Doctrine that can be "devised; the most proper to overthrow all



[c] A Defence of the Answer to the Remarks upon Dr. *Clarke*'s Exposition, p. 11, 12.

[d] The true Foundat. of Nat. and Reveal. Rel. asserted, p. 13.

[e] Coccejus in Sum. Theol. Cap. 24. §. 6.

"the Grounds of Religion, to deſtroy the Rea-
"ſon of God's Juſtice, and the Neceſſity of a
"Redeemer, and to eradicate Piety out of
"the Hearts of Men."

In the ſecond Chapter the Author treats of the holy Scripture, which he vindicates againſt the Cavils of the Church of *Rome*, ſhewing that there are very good Reaſons for the Authority of the Scripture, but none for the pretended Neceſſity of a viſible Judge to determine the Controverſies in Matters of Religion. He comes next to the Method of interpreting the Holy Writ, and here he ſets down ſeveral good Rules of Interpretation; but they being commonly known, we think it needleſs to tranſcribe them. He ſpeaks afterwards of the ſeveral Difficulties to be met with in explaining the Scriptures, and ſhews how they may be overcome. The greateſt Difficulty is, that every Sect explains the Scripture according to their particular Notions; they, that maintain an Opinion, never think they are obliged to prove it, provided they can find out ſome Diſtinction, grounded upon their own Principles, to anſwer all Objections, that can be made againſt them: if you argue againſt thoſe Diſtinctions, they will be ſure to form ſome new ones; and as it is an eaſy thing to go from one Subject to another, they will ſo enlarge the Field of Controverſy, that you will think, a great length muſt be run, before it can be found where the Error lies. In order to get rid of this difficulty, our Author ſays, in the firſt place, we need not care how artfully a Doctrine may be objected againſt, but we muſt examine how ſtrongly it can be proved. When a Perſon pretends to ground an Opinion upon ſome Paſſage out of the holy Scrip-

Scripture, we muſt inquire whether or not he can give good Reaſons, for the Senſe, he puts upon that Paſſage. Secondly, when any Objections are made againſt the Senſe we put upon ſome Paſſage of the Scripture; we muſt examine whether they are grounded upon the particular Hypotheſis of our Adverſary, or not. if they are, we need not be troubled with them, provided we be ſure that our Adverſary's Hypotheſis is not better proved than our own: But if his Objections are grounded upon ſome Principle, we admit with him, we muſt not deſpiſe them, but with care examine, and endeavour to ſolve them. Thirdly, we muſt compare the Reaſons by which one Opinion is proved, with the Reaſons upon which the contrary Opinion is grounded; and not the Reaſons of one ſide, with the Anſwers of the oppoſite ſide: for the Anſwers always depend upon and relate to the Hypotheſis, whether true or falſe, in ſupport of which they are made.

In the third Chapter the Author treats of the Creation of the World; he firſt examines the Arguments, by which the ancient and modern Philoſophers and Divines have endeavour'd to prove, that the Univerſe has been made out of nothing, and ſhows in what they are defective; next, he endeavours to ſupply their Defect, by making uſe of that Principle, ſo often mentioned, that nothing exiſts without a ſufficient Reaſon for its exiſting in ſuch or ſuch a manner. Suppoſe, ſays he, that Matter be eternal; it exiſted in a determinate Manner, with ſuch or ſuch Bounds, Circumſtances, and Figures. Now theſe Bounds, Figures, and Circumſtances are either neceſſary and eſſential to Matter, or they are not. In the firſt caſe, God himſelf could

not alter them, for what is neceſſary and eſſential, is unchangeable; if they be not eſſential and neceſſary, there muſt be ſome determinate Reaſon, why Matter was eternally in ſuch Circumſtances, &c. rather than in any other. We may not yet recur to the Action of God, for the Queſtion is about the State of Matter before God meddled with it: if there can be no ſuch Reaſon, Matter could not be eternal, that is, it muſt have been created out of nothing.

THE Author ſuppoſes all along with *Leibniz*, that God could not but create the beſt World, that was poſſible; and that Opinion having been very much objected againſt, he endeavours to ſolve all the Difficulties of his Adverſaries. "1. To ſuppoſe, *ſay they*, that God could not "but chuſe the beſt World, is to introduce a "*Fatality*. 2. There may be ſeveral Worlds "equally good, and the Creator could chuſe "freely, which he pleaſed. 3. It is by the End, "for which a thing is deſigned, that we muſt "judge of what is beſt; a thing may be the "beſt with regard to one end, and not ſo with "regard to another. Finally, it is dangerous "to ſay, that the Sins of Men add any thing to "the Perfections of the World." Theſe are the Objections our Author undertakes to ſolve.

Firſt, ſays he, it is becauſe of God's infinite Wiſdom, that he could not but create the beſt World; is a Man neceſſitated, when upon mature Deliberation he chuſes to do what ſeems beſt in his Judgment? If chuſing the beſt is to be neceſſitated, the more an intelligent Being will be wiſe, the leſs free he ſhall be. If that was the caſe, Men would be more free than Angels, becauſe they are leſs knowing; Angels would be more free than God, and he alone would be intirely neceſſitated, becauſe of his conſummate Wiſdom:

Viſdom: but we muſt diſtinguiſh between ertainty and Neceſſity; it is certain that a wiſe Man will chuſe what ſeems beſt to him, tho' he uſes it freely, and without being forced to it; e ſame muſt be ſaid of God[a].

SECONDLY, it was objected, that there may ſeveral Worlds equally good, between which od can chuſe, which he pleaſes, being in a per-ct Equilibrium, without having any reaſon to refer one before the reſt. But, ſays our Au-hor, it is impoſſible, there ſhould be two Worlds ſo equally good or perfect, but the di-ine Intellect can find ſome difference between heir Goodneſs or Perfection. This indeed is nly ſaying the reverſe of what is objected; but he Author, perhaps, had no mind to enlarge pon that Subject, for he refers us to *Bulfinge-us*, who in his Treatiſe of *the Origin of Evil* has onfuted that Opinion, *That there can be ſeveral bings, all of them beſt*[b]. The Author ſays next, hat if there were ſeveral Worlds equally good, God could chuſe none; for being infinitely per-ect, all his Attributes muſt agree amongſt them; ut there ſhould be a Diſagreement between God's Underſtanding and his Will, if things, which to the Underſtanding ſeem equal, and a-ike, ſhould by the Will's chuſing one before the other be treated as unequal.

" I wonder, ſays our Author, at what is ob-" jected in the third place, namely, that the " ſame thing may be the beſt in relation to one " end, and not ſo in relation to another: I ſuppoſe " the meaning is, that this World may be the " *beſt* with regard to the end God intended, but " that it would not have been the beſt, if God " had had another Deſign: but the ſame Queſ-" tion

[a] Leibniz. Theod. §. 318, &c.

[b] Bulfinger. in Tract. de Orig. mali, p. 342. hanc Sententiam, *dari plura optima poſſe*, evertit

" tion may be ask'd about the End, as about
" the Means, *viz.* Whether God can chuſe an
" *End*, that is not the beſt? and whether he can
" prefer one End to another without a good
" reaſon for it. If you deny it, you muſt come
" over to our Opinion, and confeſs, that to
" know what is beſt, the End and Means ſhould
" be conſidered together. But if you affirm the
" Queſtion, you muſt maintain, for inſtance,
" that God can determine, without reaſon, to
" damn a Man eternally, and then chuſe the
" beſt Means to compaſs that End. In my opi-
" nion, God's Wiſdom conſiſts in this, that the
" End he chuſes, he chuſes it for the beſt reaſon
" poſſible, and the Means he imploys are the
" moſt fit, that can be imagined: ſo that the
" whole is altogether perfect in all reſpects, and
" not to a certain determinate End only."

FINALLY, it is objected, ſays our Author,
" that we ſuppoſe the Sins of Men are condu-
" cive to the Perfection of the World. But it
" is not our Opinion; we don't ſay, this World
" is the beſt, becauſe of the Sins of Men; but
" we maintain that upon the whole, God found,
" this preſent World was the beſt, notwith-
" ſtanding the Sins and Miſeries of Men."

THE fourth Chapter, intitled *De homine*, of Man, treats of the *Immateriality* of the Soul, its Nature, Free-will, and Immortality. The firſt Argument, our Author makes uſe of to prove the Soul is immaterial, is taken from a little Treatiſe of *Leibniz*, where he examines the philoſophical Principles of *F. Malbranche* [a]; that Treatiſe being common enough, we refer our Readers to it.

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[a] In Rec. de Diverſ. Pieces, Tom. II. p. 232.

THE ſecond Argument is borrow'd from *Leibniz*'s *Monadology* [c], and is to this purpoſe. "It cannot be denied, *(ſays that celebrated Author)* that the *Perceptions* of the Mind, and "whatever relates to them, are not to be explained by any mechanical Cauſes, that is, by "Figures and Motions: for let us ſuppoſe an "Engine framed in ſuch a manner, that it could "think, feel and perceive: it will be poſſible, "the ſame Proportions being kept, to conceive "that ſame Engine ſo large, that the Inſide of "it be open to our View: we will find nothing "in it, but the ſeveral Parts acting upon and "moving one another, but we ſhall not be able "to diſcover any thing in it, by which the Fa"culty of Thinking can be explain'd: this then "cannot be found in any Engine or Machine "made up of ſeveral Parts, but only in a ſimple "Subſtance." Extenſion ſuppoſes a Subſtance with ſeveral Parts; whereas Perception or Thought requires Unity, that is to ſay, a Subſtance not compounded; therefore the Soul differs intirely from the Body, which is extended.

THE third Argument offer'd by our Author, from *Wolfius* [d] is this: "If Matter could think, "*Thought* would be nothing elſe, but the determinate Motions of ſome Parts with ſuch or "ſuch a Figure, Situation, *&c.* Now when the "ſelf-ſame Thought is preſent to the Mind during ſome time, the Motion of thoſe parts "muſt either be ſtop'd, or other parts muſt continually ſucceed in their place; in the firſt caſe, "we would ceaſe to think; in the ſecond, we "would have no longer the ſame Thought." Thus far our Author; and here we beg leave to ob-

[c] Actor. Erudit. Supplem. Tom. VII. p. 500.
[d] In Metaph. p. 407. §. 738.

obſerve, that he takes it for granted, that we can have the ſame Thought for ſome Moments following: but in this I cannot agree with him: let any body but try whether it be poſſible for him, to keep for two Inſtants only the ſame Thought preſent to his Mind, without finding it variouſly *modify'd*. When we ſit in a manner thoughtleſs, without fixing our Attention particularly upon any thing, it is not to be expreſſed, how ſwiftly our Minds run from one Subject to another: and as to Attention, what is it, but the conſidering of the ſame Subject on every ſide? And does not this imply a Variety of Thoughts?

THE Author comes next to explain the Nature of the Soul, of which he gives us the following Definition; *Anima eſt ſubſtantia vi prædita mundum repræſentandi pro Situ corporis organici cui præeſt.* "The Soul is a Subſtance endowed "with an *active* Power of exhibiting the World, "according to the Situation of the organized "Body over which it preſides." This Definition wants to be explained, tho' our Author has not done it, becauſe he ſuppoſes his Readers underſtand Mr. *Leibniz*'s Philoſophy. By this *vis repræſentandi mundum*, "this Power of exhibi-"ting the World," is meant the Power, which the Soul has, according to *Leibniz*, of forming Ideas, of what paſſes not only in its own Body, but in the whole Univerſe, becauſe of the Connexion there is between all the Parts of the World [d]. Mr. *Leibniz*'s Hypotheſis is, that the Soul, having actually all the Perceptions, which it is to have for ever, does not know them diſtinctly, but apprehends them only in a confuſed manner: he ſays, there are in every Subſtance

Trans-

[d] Hiſt. des Ouvr. des Savans, Juillet. 1698. p. 340.

*Traces* of what has happened and what will happen to it; but this infinite Multitude of Perceptions, is the Reaſon why we don't diſtinguiſh them: And he adds, that the preſent Situation of every Subſtance is a natural Conſequence of its former ſtate [e]. So that according to him, the Soul is a ſort of a ſpiritual *Automaton* [f], in which the Ideas, it has at one moment, are occaſion'd by thoſe it had the moment before, and become the occaſion of thoſe it ſhall have the moment after, and ſo on during the whole Extent of its Being. How this is conſiſtent with Liberty and Free-will, and with the *Power of acting*, which *Leibnitz* and his Followers ſuppoſe the Soul enjoys, I don't underſtand: For theſe are the Words of *Leibnitz* [g], "We do not form our Ideas, "becauſe we will do it; they are form'd in us, "and by us, not through the effect of our Will, "but according to our Nature, and to the Na"ture of things. And as the Embryo is form'd "in the Womb, and a thouſand other Wonders "of Nature are produced by a certain Inſtinct, "that comes from God, that is to ſay, by a "divine *Præformation*, which made thoſe wonderful

[e] *See* Bayle's Diction. Art. *Rorarius*, in the Notes.

[f] Hiſt des Oeuvres des Sav. Juil. 1698. p. 338.

[g] Theodicée, §. 403. *Nous ne formons pas nos Idées, parce que nous le voulons, elles ſe forment en nous, elles ſe forment par nous, non pas en conſequence de notre volonté, mais ſuivant notre nature, & celle des choſes. Et comme le fœtus ſe forme dans l'animal, comme mille autres merveilles de la nature ſont produites par un certain inſtinct, que Dieu y a mis, c'eſt à dire, en vertu de la* préformation divine, *qui a fait ces admirables Automates, propres à produire méchaniquement de ſi beaux effets; il eſt aiſé de juger de même, qui l'Ame eſt un* Automate Spirituel *encor plus admirable; et que c'eſt par la préformation divine, qu'elle produit ces belles idées, ou notre volonté n'a point de part, & ou notre art ne ſauroit atteindre.*

" derful *Automatons*, capable of ſuch aſtoniſhing " Effects; ſo it is eaſy to think, that the Soul is a " ſpiritual *Automaton*, ſtill more wonderful, and " that by a divine *Præformation* it produces " theſe beautiful Ideas, in which our Will has no " ſhare, and to which our Skill cannot reach." Thus it appears, that the Power of acting, ſo much talked of by *Leibniz* and his Followers, reſolves at laſt into a mere *ſpiritual Mechaniſm*, if I may uſe that Expreſſion, the Soul being really neceſſitated to have ſucceſſively the Chain of Ideas allotted to it, without being able to alter them; juſt as a Clock is neceſſitated to ſhew and to ſtrike ſucceſſively all the Hours of the Day; ſince, according to *Leibniz*, the Will has no ſhare in the Ideas we have [h]. Notwithſtanding all this, our Author endeavours to ſhew that the Soul is really free. " Five things, ſays he, " are requiſite to make the Soul free; 1. It muſt " have the Power of acting. 2. It muſt not be " under any *metaphyſical Neceſſity*, which takes " place, where the contrary of what is true is " abſolutely impoſſible, (as, that the Whole " ſhould be leſs than a Part). 3. It muſt not be " under a *natural* or *phyſical Neceſſity*, which " happens where natural Cauſes have their courſe; " ſo Fire is under a phyſical Neceſſity to burn, " tho' that Effect may be ſuſpended by the Dei- " ty's interpoſing miraculouſly. 4. We muſt " not ſuppoſe the Soul is under a *moral Neceſſity*, " as to be not inclined, but forced to do ſome " things, by certain Motives; ſo that, tho' it " ſees what is beſt, it takes the worſt." Here the Author ſays expreſsly, that with regard to Life everlaſting, Men are deſtitute of Free-will, and

[h] *See* Recueil de div. Pieces de Mrs. Leibniz & Clarke: Tom. I. Append. pag. 213.

nd cannot but ſin by a moral Neceſſity [i]. But, *ſays he*, we muſt by no means ſuppoſe, that Men are under ſuch a Neceſſity as to civil and natural Affairs. Finally to be free, Man muſt be conſcious of his own Actions, and be able to judge of them." It ſeems then that, ccording to our Author, Man is free, when he as the Power of acting, when he is under no anner of Neceſſity, and when he is conſcious his own Actions, and able to judge of them. ut this is not Mr. *Leibniz*'s Notion, who aſſerd, that nothing happens without a ſufficient eaſon, why it happens, and why it happens us and not otherwiſe [k]: he ſays in another ace [l], that a meer Will, without any Motive determine it, is nothing but a Fiction, not nly contrary to the Perfections of God, but himerical and contradictory, inconſiſtent with e Definition of Will, and ſufficiently confuted the *Theodicee* [m]. So that according to that celbrated Author, Man is always determinated by e Motives preſent to his Mind, and by the hain of Circumſtances, in which he is placed. ay, it ſeems our Author after all admits this ſo; for he ſays, that we always act for a cerin End, and that we often perform Actions, hich we would not have done, if but one Idea ore had come naturally into our Mind; but e Queſtion will ſtill recur, Is it in our power ot to perform thoſe Actions, as long as we have ot that new Idea? And can we have that Idea, if

[i] *In rebus ad comparandam vitam æternam pertinentibus, mo deſtituitur libero arbitrio, non poteſt non peccare neceſſite morali.* p. 252.

[k] *See* Recueil, &c. Tom. I. p. 16, 205, 206.

[l] Ibid. p. 49.

[m] §. 302, 303. &c. & alibi paſſim. *See in the Table the ord*, Liberté, Neceſſité, Volonté.

if we pleaſe? The Author, to be conſiſtent wi himſelf, muſt take the negative Side of the Queſtions; and let any body judge, how ſuch Scheme agrees with Liberty and Free-will.

WE have ſaid in the former part of th Abſtract, that according to Mr. *Leibniz*'s No tion of the Soul, there is no occaſion for Bodi at all. The Soul, ſays he, is a ſort of a *ſpiri tual Automaton*, which has at once all the Pe ceptions it is to have for ever: theſe Perceptio unfold and diſplay themſelves ſucceſſively, an repreſent or exhibit to the Soul, what paſſes i the Body, and the Body is a *mechanical Automat* in which all the Motions anſwer exactly to th Ideas of the Soul: but both the Soul and Bod act independently from one another; the So would have all the Ideas it has, tho' it was no united to the Body; and this would perfor all its Motions though there ſhould be no So to animate it [n]; ſo that it is by Conſciou neſs only, that we know we have a Soul but we can never be certain that we have a Bod or that there is any thing like Bodies in th World [o].

[*We ſhall give a farther Account of this Book i our next Journal.*]

## ARTICLE X.

## *The preſent State of* LEARNING.

### *PETERSBURG.*

HER Imperial Majeſty intends to ſend t Land two Members of our Academ with ſome other learned Perſons, and a ſuf cient Guard, in order to make a full Diſcove

[n] *See* Recueil, *in the* Appendix. No. 5. p. 207, 8, 9.
[o] *See* Bayle's Dict. Art. *Rorarius*. Rem. L. num. 1, 2, &c.

of the Coaſts and Courſe of the *Tartarian* Sea: which may prove very beneficial to our Trade and Navigation.

DR. *John Frederick Schreiber*, who was lately here, has been choſen Honorary Profeſſor of the Imperial Society; on which occaſion he made a Diſcourſe concerning Matter and Motion. He is now Phyſician to the Regency of *Riga*; and will ſoon publiſh the Continuation of his *Elementa Medicinæ Phyſico-Mathematica*, and an hiſtorical Elogy of the late Mr. *Ruyſch*.

## *UPSAL.*

OUR Royal Society of Sciences and Belles Lettres is compoſing a *Swediſh*, *High-Dutch* and *Latin* Dictionary.

MR. *Chriſtian Peter Lowa*, a converted Jew, has publiſhed an Account of the Ceremonies of the modern Jews, entitled, *Speculum Religionis Judaicæ*, &c.

## *WARSAW.*

COUNT *Zaluski*, the Crown's Referendary, with ſome other Gentlemen, deſign to print by Subſcription a Collection of all the Laws of the Kingdom of *Poland*, in three Volumes in Folio.

## *DANTZIG.*

MR. *Klein* Secretary to this City, and Member of the Royal Society of *London*, has put out, *Deſcriptiones tubulorum marinorum, in quorum cenſum relati Lapides Cancri, & his ſimiles, Belemnitæ, eorumque alveoli; ſecundum diſpoſitionem Muſei Kleiniani. Addita eſt Diſſertatio Epiſtolaris de Pilis Marinis.* In 4to.

DR. *Kulmus* has lately publiſhed two curious Diſſertations; one *de tendine Achillis diſrupto*, &

*Arteriis in Osseam Substantiam degeneratis*; and t'other *de literis in ligno fagi repertis.*

## LEIPSIG.

THEY have reprinted here the History of *Frederick William* Elector of *Brandenburg*, by *Puffendorf: De rebus gestis Wilhelmi Magni, Electoris Brandeburgici, Commentariorum Libri* XIX. In folio.

## PARIS.

F. *Martenne* and F. *Durand*, Benedictins of the Congregation of *St. Maur*, who some Years ago put out, *Thesaurus novus Anecdotorum*, &c. in five Volumes in folio, have published the three last Volumes of their new Collection in nine Volumes in folio, entitled, *Veterum Scriptorum & Monumentorum Historicorum, Dogmaticorum, Moralium, amplissima Collectio.*

*Voyage de Constantinople pour le Rachapt des Captifs. Par le R. P. Jehannot, Docteur en Theologie de la Faculté de Paris, Ministre & Superieur de la Maison de Beauvoir sur Mer, de l'Ordre de la Sainte Trinité.* In 12mo.

*Histoire de la derniere Peste de Marseille, Aix, Arles, & Toulon, avec plusieurs Avantures arrivées pendant la Contagion. Divisée en deux parties. Par M. Martin.* In 12mo.

*Histoire generale des Auteurs Sacrés & Ecclesiastiques, qui contient leur Vie, le Catalogue, la Critique, le Jugement, la Chronologie, l'Analyse & le Denombrement des differentes Editions de leurs Ouvrages; ce qu'ils renferment de plus interessant sur le Dogme, sur la Morale, & sur la Discipline de l'Eglise; l'Histoire des Conciles tant generaux que particuliers, & les Actes choisis des Martyrs. Par le R. P. Dom Remi Ceillier, Benedictin de la Congregation de S. Vanne & de S. Hydulphe, Coadjuteur de Flavigny. Tom. III.* In 4to.

Fa-

FATHER *Regnault* has publiſhed a new Edition of his *Entretiens Phyſiques.*

*Apologie des Bêtes, ou leur connoiſſance & raiſonnement prouvés contre le Syſtême des Philoſophes Carteſiens, qui pretendent que les Brutes ne ſont que des Machines automates. Ouvrage en Vers. Par M. Morſouace de Beaumont.* In 8vo.

*Elemens de Geometrie, avec un Abregé d'Arithmetique & d'Algebre. Par M. Rivard.* In 4to.

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*Le Repos de Cyrus, ou l'Hiſtoire de ſa Vie depuis ſa ſeiziéme juſqu'à ſa quarantiéme année.* In 8vo. The Author ſeeing that neither *Xenophon*, nor the other *Greek* Authors, who have given us an Account of *Cyrus*, do mention what he did from the 16th to the 40th Year of his Age, has ingeniouſly filled up that Chaſm, which he calls the *Reſt of Cyrus.*

## *AVIGNON.*

THE Jeſuits of *Tournon* have printed here a Catalogue of their Medals: *Nummi veteres Collegii Turnonenſis Societatis Jeſu.* In 12mo. pagg. 212. They intend to ſell theſe Medals to diſ-

charge the Debts, they have contracted for the rebuilding this College, which was burnt ſome Years ago, and to purchaſe a new Library; theirs, which was well furniſh'd with Manuſcripts, being burnt at the ſame time.

## *TOURS.*

*Conduite de la Providence dans l'Eſtabliſſement de la Congregation de Nôtre-Dame, qui a pour ſon Inſtituteur le Bienheureux Pere Pierre Fourier, dit vulgairement de Mataincourt, Superieur General & Reformateur des Chanoines Reguliers de la Congregation de Nôtre Sauveur. Preſentée à Noſſeigneurs les Illuſtriſſimes & Reverendiſſimes Evêques, comme premiers Superieurs de cette Congregation.* In 8vo. 2 Vols. This *Peter Fourier* was born at *Mirecourt* in *Lorraine*, on the 30th of *November* 1565, and died at *Gray* in *Franche-Comté*, the 9th of *December* 1640. He has been ſainted by Pope *Benedictus* XIII. on the 10th of *January* 1730.

## *STRASBURG.*

*Panegyricus Ludovico* XV. *Galliarum Regi in ſolemni Natalis Regii celebratione anno* MDCCXXXII. *Argentorati juſſu publico dictus à Johanne-Daniele Schæpflino.* In 4to.

## *LEIDEN.*

*Arithmetica Univerſalis, ſive de Compoſitione & Reſolutione Arithmetica Liber. Auctore Iſ. Newton, Eq. Aur.* In 4to. We are indebted to Mr. *'s Graveſande* for this new Edition. The firſt was publiſhed at *Cambridge* in 1707, by Mr. *Whiſton*, and the ſecond by the Author himſelf at *London* in 1722. Mr. *'s Graveſande* has followed the laſt, which is infinitely preferable to the former; and as Mr. *Whiſton* ſubjoin'd to his Edition as a Supplement, Dr. *Halley*'s *Methodus*

*thodus inveniendi Radices Æquationum ſine præ-via reductione*, printed in the *Philoſophical Tranſ-actions*; Mr. *'s Graveſande* has alſo added this and ſome other Pieces relating to the ſame Sub-ject, taken out of the *Philoſophical Tranſactions*, viz. 1. J. COLSON *Æquationum Cubicarum & Biquadraticarum, Geometrica & Mechanica Re-ſolutio univerſalis.* 2. ABR. DE MOIVRE *Æqua-tionum quarundam poteſtatis tertiæ, quintæ, ſep-timæ, &c. Reſolutio Analytica.* 3. ED. HAL-LEI *Conſtructio Æquationum tertiæ & quartæ po-teſtatis ope circuli & datæ Parabolæ.* 4. EJUS-DEM *Tractatulus de numero & limitibus Radicum in Æquationibus ſolidis & biquadraticis.* 5. COLIN MAC LAURIN *Epiſtola de Æquationibus, in quibus ſtuntur Radices impoſſibiles.* 6. EJUSDEM *ſecunda Epiſtola de Radicibus Æquationum, cum demon-ſtratione aliarum quarundam Regularum Algebræ.* 7. GEO. CAMPBELL *Methodus determinandi nume-rum Radicum impoſſibilium in Æquationibus affectis.* The three laſt Pieces, being written originally in *Engliſh*, have been tranſlated into *Latin* by the Reverend Mr. *Bernard*, Miniſter of a *French* Church at *London*. *Quæ Anglico ſermone con-cepta erant*, ſays Mr. *'s Graveſande*, *Latine reddidit vir Rev. Joh. Petr. Bernard, Viri Cele-berrimi Jacobi Bernard, in hac noſtra Academia Batava Profeſſoris Philoſophiæ & Matheſ. dig-niſſimi & Collegæ noſtri dum viveret conjunctiſſimi, filius.*

## *AMSTERDAM.*

THEY have juſt printed here *Lettres d'Hen-ri IV. Roi de France, & de Meſſieurs de Villeroy & de Puyſieux, à Mr. Antoine le Fêvre de la Boderie, Ambaſſadeur de France en Angleterre, depuis* 1606 *juſqu'en* 1610. In 8vo. 2 Vols. Theſe Letters contain ſeveral curious Particulars relating to thoſe

thoſe Times, and give but an indifferent Character of King *James* I.

THE *Dictionaire Œconomique* has been reprinted here, with ſeveral Corrections and Additions of Dr. *Marret*, one of our Phyſicians, in 2 Vols. folio.

## *HAGUE.*

*Examen du Pyrrhoniſme Ancien & Moderne, par Monſieur de Crouſaz de l'Academie Royale des Sciences, Gouverneur de ſon Alteſſe ſereniſſime le Prince Frederic de Heſſe-Caſſel, & Conſeiller d'Ambaſſade de ſa Majeſté le Roy de Suede, & Landgrave de Heſſe-Caſſel.* In folio, pagg. 776.

MESSIEURS *Goſſe* and *Neaulme* have printed the Reverend Mr. *le Moyne*'s *French* Tranſlation of the Biſhop of *London*'s three Paſtoral Letters, *&c.* and alſo his Tranſlation of that excellent Tract, entitled, *A Trial of the Witneſſes of the Reſurrection of Jeſus*; with a Preface, giving an Account of Mr. *Woolſton*, and the Writings publiſhed againſt him.

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*Omnia nos itidem.*——————— Lucret.

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BRITISH MUSEUM

# HISTORIA LITTERARIA.

## ARTICLE XI.

*A ſecond Abſtract of the Uſes of the* Leibnitian *and* Wolfian *Philoſophy in Divinity.* (The firſt is in N°. 20. Art. 9.)

P.

WE were obliged to break off our former Abſtract, that there might be room for the Litterary News. We have given an Account of part of the fourth Chapter, intitled *de Homine*, of Man; and we have laid before the Reader, what the Author offers about the Immateriality, Nature, and Free-will of the Soul; he undertakes next to prove the Soul's Immortality. Three things, ſays he, are requiſite to make the Soul immortal. Firſt, it muſt continue to be by its own Nature for ever after Death. 2dly, It muſt have diſtinct Ideas, with the power of reflecting upon them. 3dly, There muſt be ſuch a Connexion between the State of the Soul after Death, and that in which it was before, that Man may apprehend he is the ſame he was in this Life. This being premiſed, the Author goes on to prove theſe three Poſitions: he owns however beforehand, that every Argument he is to alledge, conſider'd ſingly, may be eluded; but he ſays, that joined together, they have a great ſtrength.

As to the first Position, he says, that the Soul being a simple Substance, without Parts, it is not liable to Destruction. To prove the second Position, the Author makes use of this Argument. When no Reason can be imagined why a thing should be, that thing shall not be; now there can be no Reason why the Soul should not be conscious of its Being, that is, have Ideas and reflect upon them, after Death: Therefore it must have them. For as the Soul cannot be affected by the Body, there can be no Reason, why the Soul after Death should lose its power of acting, and especially its Consciousness. The third Position is prov'd thus; the Condition of the Soul in any given Moment depends upon the Condition it was in the Moment before: but in the Moment preceding Death immediately, the Soul was in a State of Consciousness, why then should that Consciousness vanish all of a sudden? The Rules of *Reminiscency* require, that when an Idea, that has something analogous to some other Ideas, which we have had before, is present to the Mind, the whole State, in which we were before, be called again to our Memory: Now as the Soul, separated from the Body, must have several Ideas connected with those it had when united to the Body, it cannot but apprehend that it is still the same individual Being.

But here the Author himself starts an Objection, which indeed seems very strong: What must we think, says he, of the Souls of Brutes? Shall we also allow them Immortality? If no Reason can be given why the Soul of Man should cease to think after Death, there is no Reason neither why the Souls of Brutes should cease to have Sensations: Nay, the Arguments alledged

in

in favour of the Immortality of human Souls, hold good alſo for the Immortality of the Souls of Brutes. It muſt not be ſaid, that theirs is material; for if Matter can be ſo far exalted as to feel, and to be conſcious of its Being in Brutes, why could it not be made capable of reflecting, and of having abſtract Ideas? Shall we ſay, that the Soul of Brutes differs from that of Men only in the Degree of Knowledge, Men being able to know more than Brutes? But this is not an eſſential Difference, for the ſame Arguments, which prove that the higher Degree of Knowledge remains in Man after Death, will prove alſo that the lower Degree remains in Brutes. It will be ſaid, may be, that they are quite different Subſtances; this cannot be proved, but by the immenſe Difference we obſerve between the Faculties of the Souls of Men, and thoſe of Brutes; but from this Argument it will follow alſo, that the Soul of a new-born Infant is not of the ſame nature with that of a full-grown Man, becauſe Infants have hardly the Senſations, which Brutes ſeem to have.

The Author's Anſwer is this: "We grant, "*ſays he*, that Brutes are not mere Machines "like Clock-work: We grant, that their "Souls are immaterial, and that they don't "periſh by Death; but it does not follow from "thence, that they are immortal, for to be im-"mortal, it is not enough barely to exiſt after "Death; this is but the firſt Requiſite of the "three we have mention'd: If it be ſaid, that "no Reaſon can be aſſign'd, why the Thread "of Senſations, which the Souls of Brutes had "before Death, ſhould be broke off; that in "them, as well as in Men, their preſent Con-"dition is linked with that in which they were

" before; and that if this proves the Immor-
" tality of human Souls, it muſt hold good
" alſo with regard to the Souls of Brutes: We
" anſwer, this is not enough to make them
" immortal, they want ſtill the third Requiſite,
" *viz.* the Conſciouſneſs that they are the ſame
" individual Being they were before. Suppoſe
" then that the Souls of Brutes have ſome Sen-
" ſations after Death: it does not follow from
" thence that they alſo *underſtand*, but the Fa-
" culty of Underſtanding or Reaſoning is
" another Requiſite of Immortality. Beſides,
" it is impoſſible, that the Souls of Brutes ſhould
" have any Conſciouſneſs of their former Being;
" becauſe the Senſations they have, after they left
" the Body, are quite different from thoſe they
" had before." But how does this agree with the Notion our Author has of the Soul? For according to him the Ideas and Senſations of the Soul, in Brutes as well as in Men, do not depend upon, and are not occaſioned by the Body, but are in the Soul from the Moment of its Creation, and are only unfolded and diſplay'd in time: What can then be the Reaſon why the Souls of Brutes ſhould, after the Deſtruction of the Body, have Senſations different from thoſe they had before? And why ſhould they not be conſcious of their former Being, ſince, according to our Author, the condition they are in at the Moment of Death depends upon, and is linked with the condition they were in the moment before? And let the Reader take notice, that this is the very ſame Argument, by which the Author has prov'd the Conſciouſneſs of the Soul of Man after Death, which is his third Requiſite of Immortality; it ſeems then, that Brutes ſhould be immortal as well as Men: However,

our Author will not grant it, and he endeavours next to ſhew, there is an eſſential Difference between the Souls of Men and thoſe of Brutes. It might be objected, ſays he, that tho' the Souls of Brutes have only Senſations, it does not follow from thence, that they differ eſſentially from human Souls; for Infants have at firſt only Senſations, and their Soul nevertheleſs is not different from that of a full-grown Man. This Difficulty, ſays our Author, is very preſſing againſt thoſe Philoſophers, who maintain there is a reciprocal *Influence* between the Soul and the Body. According to their opinion, the Soul is capable to receive all manner of Ideas and Senſations; ſo that if the Soul of a Brute does not come to a greater degree of Knowledge, it is owing to the Defect of the Body which that Soul is united with; whereas the Soul of an Infant has a Body capable of furniſhing it with more ſublime Ideas. But according to *Leibniz* and his Followers, every individual Soul is provided from the Beginning of its Being, with the *Stock* (if I may ſo call it) of all the Ideas and Senſation it is to have for ever. So that the Soul of an Infant differs intirely from that of a Brute; the former enjoying in the moſt tender Age the obſcure Perceptions of all the ſublime Ideas, which are to be diſplay'd in tract of time: whereas the latter has nothing like it, but only the dark Perceptions of all the Senſations, which it is to have in the following part of its Life: So that it is impoſſible, that the Soul of a Brute ſhould ever come to the Degree of Knowledge, to which the Soul of an Infant may arrive. And here I will ſay by the way, that this Notion of Mr. *Leibniz*, that the Soul is a ſpiritual *Automaton*, endowed at firſt

with all the Perceptions it is to have for ever, which Perceptions are displayed successively in time, and answer exactly to the Motions of a Mechanical *Automaton*, which is the organized Body, is what that famous Philosopher calls the *pre-established Harmony*, *Harmonia præstabilita*; because there is a perfect Harmony and Agreement between the Ideas and Sensations of the Soul, and the Motions of the Body, which Agreement, according to him, was fixed and determined by God, even before the Creation of the World,

THE Author offers another Argument to prove the Immortality of the Soul; but we will say nothing of it at present, because we shall have another Opportunity of laying that Argument before the Reader, when we come to the Chapter where the Author treats of the *Eternity of Hell-Torments*.

IN the Vth Chapter, the Author treats of *Original Sin*; and here he is as *Orthodox* as can be desired; but for that Reason we need not give a large account of this Chapter: however, we must take notice of what our Author offers to explain, how the Sin of our first Parents could be transmitted to their whole Posterity. He thinks, with *Leibniz* [p], that the Souls of all Men have been created at once, and from the Moment of their Creation united to an *organized* Body, and were all in the Loins of *Adam*; by this Supposition, says he, it is an easy thing to understand how Men not yet born could be personated by one *moral Head*. Very well, but this does not explain yet how the Bodies and Souls of all Men could be defiled by the Sin of *Adam*; this is what we would be glad to see

[p] Theodicée, § 90. 91.

ſee explained, but our Author has not thought fit to do it.

He enquires next, whether the virtuous Actions of Heathens were any thing elſe but *ſhining Sins* [q]. To ſolve this Queſtion he obſerves, that Sins are nothing elſe but the Abſence of Perfection; and that the Rule of Perfection (with regard to moral Actions) is the Law, either natural or revealed. Some Heathens have lived in ſuch a manner, that their Actions were agreeable to the Law of Nature; now moral Goodneſs conſiſts in that Agreement, therefore in this Reſpect, at leaſt, the Actions of the Heathens were really good: but being not perform'd according to the revealed Law, nor by the Impulſe of the Holy Ghoſt, they were defective upon that account. But how could they be otherwiſe, ſince the Heathens had no Revelation, and ſince it was not in their power to be aſſiſted by the Holy Ghoſt, of which they had not the leaſt Notion: And indeed our Author owns, that the Virtues of the Heathens were really good Actions, tho' he ſays they were *tainted with Defects* [r].

THE Sixth Chapter treats of God's Providence, and his Permiſſion of Evil. It muſt be own'd this Subject is one of the moſt intricate, and the moſt difficult to explain in ſuch a manner, as not to make it liable to unanſwerable Objections; which appears by the many Schemes, which have been held by the Philoſophers and Divines of all Ages. Our Author in this Chapter quotes ſeveral Paſſages from the Fathers, to ſhew how far they agree with M. *Leibniz's* Syſtem; and he pretends to make



[q] Splendida Peccata.

[r] Virtutes Gentium non ſunt mera Peccata, ſed Actiones bonæ, Defectibus tamen contaminatæ.

it appear, that where they differ from him, they either ſpeak Nonſenſe, or charge God with being the Author of Sin. He afterwards explains more diſtinctly the Opinion of *Leibniz*; which is, that God being infinitely perfect, could not but create the beſt World poſſible, which happened to be interwoven with Sin and Miſery. Here the Author repeats what he has ſaid in Chapter the Third, where he ſpeaks of the Creation of the World: as we have given a large account of that Chapter[f], in our laſt Journal, we refer our Readers to it. We muſt obſerve however, that our Author ſuppoſes Sin could not be avoided in this preſent World but by a conſtant Intercourſe of Miracles; and he ſays, it is blaſphemous to ſuppoſe, that it became God Almighty to prevent Sin with his infinite Power. How this Aſſertion will ſilence Mr. *Bayle*'s Followers, I own, I cannot apprehend; for they ſay, that the Notion we have of God's Wiſdom and Goodneſs is inconſiſtent with his permitting Men to ſin, eſpecially if they are to be puniſhed for it with eternal Miſery; and that Free-will is a poiſonous Gift, if attended with ſuch fatal Conſequences: beſides, we don't ſee, ſay they, that to prevent Sin, Men muſt be bereſt of Free-will, or God interpoſe miraculouſly; ſince the glorified Saints and Angels never ſin, tho' they be free, and God does not perform any Miracles to prevent their Sinning. Therefore to aſſert, with *Leibniz*, that God could not but chuſe the beſt World, which happen'd to be defiled with Sin, is not to ſolve the Difficulty, but meerly to beg the Queſtion: Our Author ſeems nevertheleſs mightily pleas'd with this Solution, and challenges his Adverſaries to find out a better Scheme to anſwer all *Bayle*'s Objections

[f] N°. XX. Art. 9. p. 190, &c.

jections againſt the Wiſdom and Goodneſs of God.

In the Seventh Chapter the Author endeavours to apply the *Leibnitian* Philoſophy to the *Omnipreſence* of Chriſt. Being a *Lutheran*, he believes that the Body of our Saviour is preſent every where. To explain this Myſtery, ſays he very piouſly, we muſt begin with fervent Prayers, that our Underſtanding darken'd by Nature, may be enlighten'd with heavenly Rays from God. He afterwards enters upon his Subject, and to make it appear that it is not impoſſible that the ſame Body be preſent every where, he explains what it is to exiſt, and to be preſent: and by the way he endeavours to confute, what our famous *Newton* has proved about the mutual Attraction of Bodies at a diſtance. He next enumerates the different ways in which ſeveral things can be preſent to one another: He afterwards conſiders the Body, enquires into its Unity, and aſſerts that the Body of Chriſt can be *omnipreſent*, which Aſſertion is illuſtrated and ſupported with ſeveral Arguments; finally, he explains what he calls the *Sacramental Preſence* of Chriſt. Tho' this Chapter be very long, we cannot give a larger account of it, becauſe we freely own it, we don't underſtand our Author's Meaning, and we are of opinion our Readers would not be much pleaſed with his ſubtle and metaphyſical Notions.

The Subject of the Eighth Chapter is the Satisfaction of Chriſt, which being connected with, and depending upon the Juſtice of God, the Author explains what is Juſtice, which he defines thus, "Juſtice is Goodneſs managed with Wiſdom." *Juſtitia definitur per Bonitatem, quæ adminiſtratur Sapientiâ.* Here he ſtarts an Objection;

jection; how can Puniſhments, ſays he, be the effect of Goodneſs? Does Evil proceed from Benevolence? That the Reader may be able to judge of our Author's Anſwer, we'll ſet down his own Words, which we'll endeavour to tranſlate faithfully. *Sapientia*, ſays he, *benignitatis ſuperpondium aufert, ut bonum capacitati reſpondeat ſubjecti, ne diſſenſus oriatur inter collatum bonum, & illum, cui bonum debebat conferri. Quin pœna damni in ſufflaminato per Sapientiam benignitatis ulterioris exercitio ponatur, dubium eſt nullum. De pœna ſenſus videtur quæſtio difficilior. — Ex recentiorum mente dolor omnis, in quo pœna ſenſus vertitur, vel in corpore ſpectatur, vel in animo. Illinc eſt diviſio continui, hinc repræſentatio illius imperfectionis. Itaque pœna nihil eſt quam perfectionis abſentia, ſeu fructus ſuſpenſæ, ſapientiâ ſuadente, benignitatis.* That is, "Wiſdom takes away the Overplus of Goodneſs, "that the Benefit conferred may be proportioned to the Subject on whom it is conferred, "and that there be no Diſagreement between "the Benefit beſtowed, and the Perſon upon "whom it was to be beſtowed. The Pain of "Want, (that is, the Privation of Happineſs) "conſiſts, no doubt, in this, that the further "Exerciſe of Goodneſs is ſuſpended by Wiſdom. But the Queſtion is not ſo eaſily "ſolved with regard to ſenſible Puniſhments. "According to the Opinion of the Moderns[1], "all the Pain, in which the ſenſible Puniſhment conſiſts, may be conſider'd either in the "Body or in the Soul: In the Body there is a "*Solution of Continuity*, and in the Soul the Re-"preſentation (or Idea) of that Imperfection: So "that, Puniſhment is nothing elſe but the Ab-"ſence

[1] The Author means by them, *Leibniz* and his Followers.

" ſence of Perfection, or the Fruit (or Effect) " of Goodneſs ſuſpended by the Advice of " Wiſdom." Whether this be a ſatisfactory Anſwer, let the Reader judge; it ſeems our Author himſelf was not very well pleaſed with that way of Reaſoning, for in another Paragraph he talks a more intelligible Language. " I " wonder, *ſays he*, how God can be ſaid to *be* " *Love* [t], ſince he is uſed to deliver up the Re- " probate to exquiſite Torments and eternal " Miſery: Is then God Wrath as well as " Love? Or can ſuch horrid Cruelty (for theſe " are the blaſphemous Words of rebellious " Men) be the Effect of Benevolence?" The Anſwer is, that God, when he puniſhes, does not out of hatred torment his Creature, but only ſtops the Courſe of his Goodneſs. Does the Sun ceaſe to be a pleaſing Light, when fooliſh Men ſhun his delightful Rays, and hide themſelves in frozen Caves, where they are ſtarved with Cold? Thus it is with regard to the Puniſhments God inflicts upon the Impious; they that do not continue in his Goodneſs are cut off [u], not for any Defect in the Goodneſs of God, but by their own Fault and Negligence, which obliges God to ſuſpend the Effect of his Benevolence towards them: and the Idea or Senſe of this Suſpenſion is the Cauſe of the incredible Pains they ſuffer.

The Author ſhews next, that the Juſtice of God is not arbitrary, but acts always according to the Nature, Circumſtances, *&c.* of things: Otherwiſe we muſt ſay, that God can torment with eternal Pains the moſt innocent Creature; which is the moſt dangerous and horrid Opinion, that can be deviſed.

He

[t] 1 John iv. 8. [u] Rom. xi. 22.

He afterwards explains the Doctrine of the Satisfaction of Chriſt, which he does in ſuch an abſtruſe and metaphyſical manner, that we don't know how to get hold of his ſubtle Notions: As much as we can underſtand him, his Meaning is, that the Tranſgreſſion of the Law overthrows the Harmony of things, and occaſions a Diſorder in the World; and that God being infinitely wiſe, he cannot but chuſe to reſtore the diſturbed Harmony; the end of the Puniſhments is, by Expiation, to compenſate, or make amends for, the Diſorder brought in by the Sins of Men: Therefore a Satisfaction, which conſiſts in expiating Sin is highly neceſſary[x]. I doubt very much, whether the Reader will be able to gueſs at the Meaning of our Author; and that we may not be thought to have miſrepreſented him, we have put his own Words in the Margin. We don't think it proper to give an account of the remaining Part of this Chapter, for fear of tiring the Reader with an unintelligible Jargon: but we'll take this opportunity to offer to the Conſideration of thinking Men, our own Thoughts upon the Wiſdom, Goodneſs and Juſtice of God. His Wiſdom conſiſts in this, that *he always chuſes an end the moſt agreeable to his Perfections, and employs the moſt proper Means to compaſs that End.* His Goodneſs is *the conſtant Will he has*

*to*

[x] *Summum diſſenſum in rebus parit, convenientiaque potiſſimum obſtat violatio legis, quæ ad evertendam rerum harmoniam cum maxime nata eſt. Fieri ergo nequit, quin Deus in reſtituendum hunc diſſenſum, eâ quâ floret ſapientiâ, incumbat totus. Compenſatio diſſenſûs lege violatâ introducti expiatorius eſt, & internus pœnarum finis, ergo Deus non poteſt non peccata curare expianda. Ergo Satisfactio, qua peccatis expiandis continetur, ſummo neceſſaria eſt opere.* Cap. VIII. §. 10. in fine.

*to promote* (as much as it is possible) *the Happiness of all intelligent Beings.* His end then, with regard to all intelligent Beings, and especially to Men, is their Happiness, which cannot be obtained but by the Practice of Virtue; this may be consider'd as a Means, tho' in some respect even the Practice of Virtue is real Happiness. But Men, ignorant of what is most conducive to their Well-being, follow their own Passions, and transgress the Law of God; thus they not only debar themselves from Happiness, but also often promote the Misery of others. God who is infinitely good to deter Men from doing evil, threatens to punish them: and if, notwithstanding his Threatning, they commit sin, he punishes them actually in this, or in the next World, either to correct them, or to deter others from following the same evil Course; so that the very Punishments he inflicts are the Effects of his Goodness: we may therefore say, *The Justice of God is that Attribute of his, which induces him to obviate Evil, or to restore Happiness, when it is impaired, which he does by Punishments, either threatened or inflicted.* I confess I don't know any other end, for which a Being infinitely Good should punish his Creatures: It was also the Opinion of *Plato*; *a Wise Being*, says he, [y] *does not punish for the sake of a Crime that is committed, (for what is done, cannot be undone) but*

[y] In Protagora. Ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν, οὐ τῶ παρεληλυθότος ἕνεκα ἀδικήματος τιμωρεῖται, (οὐ γὰρ ἂν τὸ πραχθὲν ἀγένητον θείη) ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὖθις ἀδικήσῃ, μήτε αὐτὸς οὗτος, μήτε ἄλλος ὁ ταῦτα ἰδὼν κολασθέντα. *Qui autem cum ratione conatur punire; non præteriti criminis causa pœnam infligit, (neque enim quod factum est infectum reddere potest;) sed futuri causa, ne iterum ipse peccet, neque alius, qui illum punitum viderit.*

*but with a View to the time to come; that the Perſon, who did evil, might not do it again, and that others be deterred from it by ſeeing him puniſhed.* Hence it follows that Puniſhments, when inflicted by a benevolent Being, can have but one of theſe two Ends, either to correct the Sinner, or to make an Example of him. This does not, I own, every way agree with what Divines generally teach about the Satisfaction of Chriſt; but in my humble Opinion one may differ from them without being a downright Heretick, and it would be an eaſy matter to reconcile what I have here ſaid, with the Holy Scripture, if it had not already been done by thoſe eminent Divines the late Dr. *Clarke*[z] and Mr. *Foſter*[a].

To return to our Author, in the ninth Chapter he treats of Predeſtination; his Opinion upon that Subject in ſhort is this. God had eternally the Ideas of all the Worlds poſſible; and being infinitely wiſe, he could not but chuſe to create the beſt; this preſent World, though tainted with Sin and Miſery, was nevertheleſs the moſt proper to anſwer all the Ends God intended. He foreſaw that *Judas*, for inſtance, ſhould betray his Saviour, which Sin deſerving eternal Puniſhment, God reprobated *Judas* for his Sin. He knew alſo, that *Peter*, though having denied his Maſter, ſhould repent, and have a conſtant and lively Faith; for that Reaſon he elected *Peter*, and decreed to give him eternal Life. Thus, according to our Author, the Decrees of God, relating either to Election or Reprobation are founded upon ſome Reaſons, *viz.* the Previſion of the Faith or Incredulity, Virtue

[z] Expoſition of the Church-Catechiſm, *p.* 301, 302.

[a] The Uſefulneſs, Truth, and Excellency of the Chriſtian Religion, by *James Foſter*, Chap. V.

Virtue or Vices of Men. Tho' what our Author ſays in this Chapter be worth reading, we ſhall not give a larger Abſtract of it, becauſe in the greateſt part of the ſecond Volume of this Work the Author explains more accurately his Thoughts of Predeſtination, and we ſhall have an Opportunity of laying them before the Reader, in a third Abſtract we intend to give of this Book.

THE Subject of the tenth Chapter is Juſtification. The Author begins with enquiring, whether good Works merit any thing from God? To ſolve this Queſtion, he obſerves that no Action is meritorious, but when it is done in favour of another, who could not ſtrictly require it. Now God being our Sovereign Lord and ſupreme Law-giver, he has a Right to demand Obedience from all his Creatures, ſo that no Act of Obedience can be meritorious with regard to him. The ſame may be made appear another way; all the Laws of a benevolent Being are enacted for the Good of thoſe that are obliged to obſerve them; ſo that when Men practiſe Virtue, they cannot be ſaid to merit any thing from God, ſince they confer no Favour upon him, but only promote their own Happineſs. The Author comes next to the Righteouſneſs of Chriſt, by which Men are accounted righteous, which is properly what Divines call *Juſtification*; what is here offered, being very common, there is no occaſion to tranſcribe it.

The eleventh Chapter is intitled *of the Law of God*; here the Author having ſhew'd that the Dictates of right Reaſon are properly ſpeaking Divine Law, inquires whether there be *Objectiva Moralitas*, an objective Morality; that is, whether the Laws of God are grounded upon

" the Nature and Reaſons of things, or not." Or in other Words, whether good and bad Actions are ſo only by the Will of God, or antecedent to his Command, and by their own Nature: He maintains, that if the Laws of God are not grounded upon the nature of things, he might have commanded Blaſphemy and all manner of Vices; this Queſtion having been put in a ſtrong light by the Author of the Anſwer to the Remarks upon Dr. *Clarke*'s Catechiſm, in ſeveral Pamphlets, we need not enlarge upon it at preſent. Our Author next ſhews, that the oppoſite Scheme is inconſiſtent with the Satisfaction of Chriſt: what he ſays upon this Subject may be an *Argumentum ad Hominem*, againſt the Author of the Remarks; if moral Good or Evil depend only upon the Will and Pleaſure of God, he may as well pardon Sin without puniſhing either the Sinner or his Pledge; ſince in the nature of things, there is no Reaſon, not only why Sin ſhould be puniſhed, but alſo why an Action ſhould be a Sin rather than a Virtue: it ſeems therefore, there is no occaſion for the Satisfaction of Chriſt, if that Scheme of Morality be admitted. After this, our Author ſays, that if the Law of God depends only upon his Will, we cannot but hate ſuch a Law, and we'll obſerve it only for fear of being puniſhed, which is a ſervile Obedience; whereas if we are perſuaded, that God requires nothing of us, but what is founded on the nature of things, and conducive to our Happineſs, we ſhall love our Duty, and obey chearfully the Commands of our Law-giver, which is a filial Obedience. Several Objections have been made againſt the Scheme our Author maintains; he ſolves them in the following part of this Chapter: The

moſt

moſt material Objections are theſe: If Morality be founded upon the Nature of things, there will be an Obligation without a Law; and God will be *obliged* as well as Men. Theſe Objections having been made againſt Dr. *Sykes* [a], and our Author's Anſwers being much the ſame with thoſe of that eminent Divine, we think it enough to refer the Reader to the Pamphlets quoted in the Margin [b]. It may be objected alſo, that if the Law of God muſt be founded upon the Nature of things, there can be no poſitive Laws, theſe depending only upon the Will of God. To this our Author anſwers, That indeed there cannot be a poſitive Law univerſal and obligatory for all Men; but there can be a poſitive Law obligatory for certain Perſons or Nations, becauſe it is founded upon the particular Circumſtances theſe Perſons or Nations are in. This the Author ſhews by ſeveral Inſtances of poſitive Commands given to *Adam* in Paradiſe, to the Patriarchs, and to the *Jews*: but how this is conſiſtent with the two poſitive Commands of the Chriſtian Religion, I cannot ſee; however, I don't doubt, but our ingenious and learned Author could eaſily find out ſome way or another to reconcile thoſe Commands with his Aſſertion, that no poſitive Law can be univerſal.

In the twelfth Chapter, he treats of the Ceremonial Law. *A Ceremony*, ſays he, *is a Sign or Token which calls ſomething to our Memory.*

[a] *See* the Nature, Oblig. *&c.* of Sacram. p. 16. *&c.* and Supplem. to that Treatiſe, p. 6, *&c.*

[b] Defence of the Anſwer to the Remarks, and the True Foundation of Natural and Revealed Religion aſſerted.

All Ceremonies muſt not then be condemned for they may be very uſeful, if they make u think of ſome thing eſſential and neceſſary; but they muſt not be allowed, if they are inſignificant, or if they ſignify ſomething that is ſuperſtitious: of this ſort, according to our Author, were the Ceremonies of *Egypt*; therefore, ſays he, I cannot think, that God would have preſcrib'd them to the *Jews*, tho' it be the Opinion of ſome learned Men, that all the *Moſaick* Rites were originally derived from the *Egyptians*. In the remaining part of this Chapter, the Author ſhews what is the uſe of Ceremonies in Religion: he ſays, that in them does not conſiſt the Worſhip of God; they are uſeful only ſo far as they call to our Mind the Ideas we muſt have of him, and the Duties we are to perform. Finally, as Ceremonies are not by themſelves acceptable to God, but only with regard to the end for which they are eſtabliſhed and obſerved, they may be altered, or entirely omitted, when the Circumſtances of particular Churches require it. This is what common Senſe teaches, and what I could wiſh, ſome of our over-zealous High-Church-Men would conconſider ſeriouſly.

THE 13th Chapter treats of Converſion. Here two Extreams muſt be avoided; firſt, it muſt not be ſuppoſed, that the converting Grace is abſolutely irreſiſtible; ſecondly, we ought not to maintain, that Man contributes the leaſt thing towards his Converſion: Converſion, ſays the Author, is entirely miraculous; for whatever happens in the Soul, and is out of the reach of its Power, nor can be effected by any natural Cauſe, is properly a Miracle: or if this ſeems too ſtrange, we may diſtinguiſh between the

*Reign*

*Reign of Nature, and that of Grace*; *Regnum Naturæ & Gratiæ*. Converſion will be a Miracle with regard to the firſt, becauſe out of the ordinary courſe of Nature; but not ſo with regard to the ſecond, becauſe it is according to the Laws eſtabliſhed by God for that purpoſe: and whatever Converſion is not wrought according to thoſe Laws, may be ſtil'd a Miracle in the Reign of Grace; ſuch was the Converſion of St. *Paul*. The Author afterwards ſhews in a few words, that the converting Grace can be reſiſted.

THE fourteenth and laſt Chapter of this Volume is intitled, *De Vita & Morte*, of Life and Death. The Author having ſtated the common Diſtinction of Life and Death into *natural*, *ſpiritual* and *eternal*, makes a new Diſtinction of Life and Death, as they relate either to the Body, or to the Soul, or to the *Suppoſitum* or Perſon. The Life of the Body, ſays he, conſiſts in the Circulation of the Blood, or in general, in ſuch a condition, in which all the Parts perform their Functions. The Life of the Soul is nothing elſe, but the Power it has to think and to deſire, *vis cogitandi & appetendi*; which being eſſential to the very Being of the Soul, it cannot die as long as it exiſts. The Life of the *Suppoſitum* or Perſon conſiſts in the Harmony or Correſpondence there is between the Motions of the organized Body, and the Thoughts, or Ideas and Deſires of the Soul: wherever there is ſuch an Harmony, the whole Man is alive; where it ceaſes, Man dies. After ſome other Diſtinctions, on which we think it needleſs to enlarge, the Author inquires whether Man's natural Functions and Appetites ſhall be exerciſed in the next World: that ſome will be diſuſed, cannot be doubted, ſays he; but

with regard to others, as for inſtance, the Love for one's Children, Friends and Relations, it may be diſputed: The Author thinks that we'll remember them, but whether we ſhall know them or not, he does not determine. As to our Love towards them, it will be ſanctify'd and improved in ſuch a manner, that we ſhall love them only for the ſake of God's Glory; but what will ſtrike the Reader with Horror, the Author ſays, that the glorified Saints, far from lamenting the miſerable Condition of their damned Friends and Relations, ſhall rather rejoice at their Torments; becauſe the Glory of God is manifeſted by their Damnation: *Alterius Vitæ, Sancti gaudebunt potius de propinquis reprobis*, ſays he, *quam contriſtabuntur,— Gloriâ Dei per pœnam manifeſtatâ, de pœnis lætandi motiva ſentient.* How this horrid and cruel Opinion is conſiſtent, not only with the divine Mercy, but alſo with that *Charity* or Love, which, according to St. *Paul*[b], *never faileth, but abideth for ever*, I own I cannot comprehend: We ſhall have an opportunity in another Journal to explain our Thoughts upon that Subject. The Author next explains what he calls the Spiritual Life; which is, according to him, "a Reſtoration made by the Holy Ghoſt "of the Harmony between the Actions of the "Body, and thoſe of the Soul, in the purſuit "of all Chriſtian Virtues;" or elſe, "a "determinating of the Power of acting of "the Body and Soul, to perform what is ac-"ceptable to God and to our Saviour." This is further illuſtrated by ſeveral Inſtances, of what the Author thinks fit to call the ſpiritual

[b] 1 Cor. xiii. 8, 13.

tual Senſes of ſeeing, hearing, feeling, *&c.* He afterwards ſhews, that to a ſpiritual Life it is requiſite the Underſtanding and the Will ſhould be reformed; but the Underſtanding before the Will, becauſe if the Mind be not enlightned, Men very naturally fall into Superſtition and Bigotry. The Light of the Underſtanding muſt therefore always guide our Affections, even thoſe that have nothing of evil in them. Finally, the Author here treats in a few words of Life eternal, which he places with the generality of Divines in the beatifical Viſion of God. And, ſays he, as there can be in Heaven no Motive or Encouragement to ſin, the Bleſſed will, like the Angels, be perpetually confirmed in a conſtant Practice of all that is good. Our Author has not thought fit to explain what is Death natural, ſpiritual and eternal; but this, ſays he, being in every particular the reverſe of Life, it may eaſily be underſtood, by what is here offered with regard to Life.

*In our next Journal we'll give an Account of the ſecond Volume of this Book.*

## ARTICLE XII.

Examen du Pyrrhoniſme ancien & moderne, par M. *De Crouſaz*, de l'Academie Royale des Sciences, Gouverneur de ſon Alteſſe ſéréniſſime le Prince *Frederic* de *Heſſe-Caſſel*, &c.

That is,

*An Examination of Pyrrhoniſm ancient and modern, by M.* De Crouſaz. Hague 1733. *Fol. pp.* 776.

P.

AN Examination of Pyrrhoniſm, attended with a rational Confutation of it, is highly neceſſary in this unbelieving Age; in which Scepticiſm and Infidelity over-run the World like a Torrent, ſo that one would think, this is almoſt the time of which our Saviour ſpeaks, where he ſays [c], *When the Son of Man cometh, ſhall he find Faith on the earth?* No penal Laws can ſtop the courſe of Infidelity; they will only make Hypocrites of thoſe, who, for fear of the Laws, dare not openly to attack Religion; but their Attempts to overthrow it will be the more dangerous, as they will be ſecret, and ſupported with this plauſible Pretence, that they are reſtrained from venting their Reaſons and Objections, only becauſe they are known to be unanſwerable.

IT is therefore not only fair, but alſo really conducive to the Honour of true Religion, that Free-Thinkers ſhould be indulged the liberty of publiſhing their Doubts and Objections againſt Religion, either natural or reveal'd; but then the

[c] Luke xviii. 8.

the Profeſſors of Religion ſhould endeavour to remove thoſe Doubts and Objections in ſuch a manner, as not only to ſhew they know how to defend Chriſtianity, but by their fair dealing, and by their meek and compaſſionate Temper to perſuade their Antagoniſts they truly believe their Religion is divine: For a Man betrays indeed the Cauſe he ſeems to defend, when inſtead of reaſoning calmly, he rails againſt his Adverſaries, labours to render them odious, and calls upon the civil Power to aſſiſt him; an impartial Reader is apt to think it is for want of ſolid Arguments, that an Author has recourſe to ſuch Topicks altogether foreign to the purpoſe. Mr. *De Crouſaz* ſeems to be fully appriſed of the Truths of what I have here offer'd; he treats his Subject with Candour, and tho' his main Deſign be to confute Mr. *Bayle*, yet he does it fairly; and if he ſhews ſome warmth, it is not againſt the Perſon, but againſt the dangerous Paradoxes and Opinions of his Author; and for the reſt, he does juſtice to Mr. *Bayle*'s Merit and great Parts.

MR. *De Crouſaz* ſhews in his Preface how Scepticiſm and Infidelity were brought into the World. There was a time, ſays he, which laſted ſeveral Ages, when not only the ignorant People, but even thoſe of a more elevated Mind, thought they were in the way to Heaven, becauſe they lived in a Society, which boaſted of being the only true Church, and becauſe they implicitly ſubmitted to all the Doctrines and Practices of that Church; they were never troubled at their infringing the moral Law, being of opinion, that their Zeal for the Church would attone for all manner of Crimes. This Error is ſtill very general, and ſince Chriſtianity

has been divided into ſeveral Sects, every one thinks, that his conſtant adhering to the Party, in which he was born, will ſufficiently recommend him to Chriſt's Favour: They that love Eaſe and Quiet find their account in thus following the Stream of Cuſtom, therefore they never dare to doubt of what is believed by the Generality of their Countrymen. But in the laſt Century, this Darkneſs, in which Mankind lived undiſturbed, began to clear up; Men became curious to ſee the Light. This indeed was a great Benefit, but Men unhappily turn'd it againſt themſelves; Riches, attended with Luxury and all manner of Vices, overflow'd the World, at the ſame time, that Men began to reaſon and think for themſelves; their Paſſions increaſed daily in proportion to the means they had to gratify them; the Spirit of Faction and Party-Rage ſeized the Minds, as Senſuality and Luxury had maſter'd the Hearts: Hence the Stings and Remorſes of Conſcience, which tortur'd Men now inlighten'd, and no longer ignorant of their Duties. Thus they were put to this *Dilemma*, either to obey the Laws of God, or to disbelieve all Religion: the former ſeem'd too hard for their corrupt Hearts, ſo they choſe the latter; and not being able to demonſtrate, that Religion is a meer Impoſture, they at laſt had their recourſe to *Septiciſm*, or to a *fatal Neceſſity*; nay, ſome found means to admit both Schemes. *Every thing*, ſay they, *happens by an unavoidable Fatality; all our Thoughts and Motions, our very Deſtiny and Being are ſubject to it; why then ſhould we have any Remorſe? Or why ſhould we put any Conſtraint upon our Paſſions and Deſires? Sure there can be no Guilt where there is no Liberty: or if this Scheme be*

*un-*

*uncertain, the contrary however cannot be proved but by Arguments equally uncertain.*

THUS, ſays our Author, were Men diſpoſed, when Mr. *Bayle* publiſhed his Works; and if it is on this he rely'd for the Succeſs of his Writings, it muſt be own'd, he knew perfectly well the Taſte of the Publick. Or if we will not ſay, his Intention was to gratify that perverſe Taſte, it cannot be denied, at leaſt, that the Succeſs of his Books was in a great meaſure owing to thoſe ſad Circumſtances of which we ſpoke, tho' he forgot or did not care to take notice of them.

IN the remaining part of this Preface, Mr. *De Crouſaz* gives us an Account of the Method he follows to confute Mr. *Bayle*'s reaſoning againſt Religion, and in favour of Scepticiſm; but what the Author has done, will better appear by the Account we intend to give of his Performance in this and two following Journals.

THE whole Work is divided into three Parts, each of which contains ſeveral Sections. The firſt Part treats of Pyrrhoniſm in general: The ſecond explains and confutes the Philoſophy of *Sextus Empiricus*: And, in the third our Author examines what Mr. *Bayle* has ſaid in ſupport of Pyrrhoniſm.

THE firſt Part contains three Sections. In the firſt, Mr. *De Crouſaz* undertakes to give us a Notion of Pyrrhoniſm, and of the *Pyrrhonians*; but this, he finds, is not an eaſy thing: and that we may the better judge of his Perplexity on this occaſion, he ſuppoſes himſelf in Conference with an *Indian* Philoſopher, to whom he is to explain upon what foot the Sciences are at preſent in *Europe*: He gives him a ſhort Account of the various Opinions of Philoſophers,

loſophers, and of the Progreſſes that have been made in Philoſophy ſince the time it flouriſhed in *Greece*, to that of Father *Malebranche* and Mr. *Poiret*. Theſe different Schemes of ſo many wiſe and learned Men, ſays the *Indian*, muſt extreamly puzzle any one, who has a mind to find out Truth; how much time muſt he not ſpend to know the various Opinions of Philoſophers, to underſtand their Meaning, to diſtinguiſh Truth from Falſhood? And beſides all this, what a ripe Judgment muſt he not have already to determine who is in the right among ſo many eminent Perſons, of different Sentiments? Few People, I ſuppoſe, dare venture to do it. There are indeed, anſwers the Author, a great many Perſons, who reſt ſatisfied with hearing and reading what is offered by every one, without going one Step further, becauſe, as they pretend, they ſee a Probability on every ſide, but no where a Certainty; nay, they think it is not in the power of Man to be ſure of any Truth whatſoever. The *Indian* Philoſopher is amazed at this: How is it poſſible, ſays he, that Men of Letters, that Philoſophers ſhould doubt, that two and two make four? *&c.* This is what I ſhall never believe. Mr. *DeCrouſaz* undertakes to ſhew the *Indian* how this is poſſible: I cannot read in Men's Hearts, ſays he, nor will I maintain, there are ſome that really doubt whether two and two make four; I only relate what I have heard, *viz.* that our *Pyrrhonians* profeſs to doubt of it. But then they are not always in that uncertain State; in the ordinary Courſe of Life they act like other People, and they begin to doubt only when occaſion offers, and when they are in a manner forc'd to it, by the Diſputes in which they are engaged.

gaged. Here the Author ſhews how by diſ-
ting the *Pyrrhonians* are led to deny one
ruth after another, till at laſt they come to
ny the very firſt Principles of Reaſon. He
xt makes it appear, that not only Pride and
azineſs, with a Humour of Gainſaying, but
ſo a corrupt Heart, are the Cauſes of Pyrrho-
ſm. The Depravation of Manners amongſt
hriſtians, their perpetual Diſputes, their reci-
ocal Hatred and Perſecutions for Matters of
eligion, *&c.* have alſo very much contribu-
d to the ſpreading of Scepticiſm. Beſides all
is, there is another Evil that came from the
nctuary. They, whoſe Calling it was to
aintain Chriſtianity againſt Infidels, have una-
ares furniſhed them with Arms to overthrow
The Religion of Chriſt is full of ſublime
ruths, but it is alſo plain, adapted to the Exi-
ncies of Men, and altogether agreeable to the
Viſdom and Goodneſs of its Author. But
len have been ſo bold and aſſuming, that, to
nder Religion more ſublime, they have added
it ſeveral obſcure, unintelligible, and often
ntradictory Notions: and in order to main-
in thoſe Notions, which claſh with right Rea-
n, they rail againſt it, they depreciate and al-
oſt abhor it: thus they gave fair play to the
*epticks*, who could give no Offence, nay,
em'd rather to act in concert with Divines,
hen they diſclaimed the uſe of Reaſon, as not
be depended upon, tho' their real Deſign
as to overthrow at once both Reaſon and Re-
gion. To the orthodox Divines, our Author
ins the Enthuſiaſts, who have alſo favour'd
cepticiſm, by maintaining that we cannot rely
pon our Reaſon, but muſt expect a divine
ight from Heaven. He next ſhews that Chil-
dren

dren are educated in such a manner, as to reco
cile them easily with Pyrrhonism: They a
taught to believe implicitly whatever the
Parents or Nurses tell them about Religion
if they venture to raise any doubt concerni
Doctrines they don't understand, they are to
these are Mysteries incomprehensible, and abo
Reason, and therefore not to be dived into, b
requiring only an humble and stedfast Faith
thus young People, fond of Pleasure and Ea
and who don't care much to trouble themsel
with a laborious Inquiry, rest satisfied wi
what they are told by their Parents a
Teachers, and never dream of using their Re
son in Matters of Religion; and when they he
a *Pyrrhonian*, who knows how to screen him
self behind the Shield of Orthodoxy, talkin
against Reason, and saying, "I find Reason i
"intirely blind with regard to Religion, there
"fore I never hearken to it, but supply its De
"fect by the Light of Faith; nor do I preten
"to be wiser than other People, like them
"believe without reasoning:" When, I say,
young Persons hear a *Pyrrhonian* talk after that
manner, they are not offended at his Discourse,
because it agrees very well with what they
have been taught, and what they think them-
selves. Mr. *De Crousaz*, who is very prolix,
and full of large Digressions, inveighs here a-
gainst the Spirit of Persecution, which prevail'd
so long amongst Christians of all Denominations;
and he says, that, to the shame of Christians,
God permitted, that one of the most obstinate
Scepticks[d] should at last open their Eyes, and
bring them back to the Evangelical Meekness
and a mutual Support. But, if I may be allow'd
to

[d] Mr. *Bayle* in his Philosoph. Commentary.

ſpeak my mind upon that Subject, I think, that Perſecution does not rage among Proteſtants preſent, it is owing to the Wiſdom of the vil Magiſtrates, rather than to the Clergy whatſoever Party they be: tho' I muſt wn, that among our Church-men, there e ſeveral, who would be glad to ſee all Diſnters enjoy their natural and civil Rights; but hether the Generality are of that meek Temr, may eaſily be judged by the late Controrſy about the proper time to addreſs the Parment for repealing the Corporation and Teſtcts. The Author tells us next, in what manr he would act with Scepticks: he would not gin, he ſays, with laying before them the eadful Conſequences that follow from the *yrrhonian* Scheme; he would reaſon calmly ith them, and tho' they deny'd the moſt evint of Truths, he would always ſuppoſe, it is ly the heat of the Diſpute, that carries them far, tho' againſt their own Intention: however, ys he, I would allow myſelf more liberty, d preſs a little harder upon a *Pyrrhonian*, if I as alone with him. Here Mr. *De Crouſaz* ews very well the Danger in which a *Pyrrhoan* muſt be, by his own Confeſſion: ſince he rofeſſes to be certain of nothing, Religion, hich he thinks may be falſe, may however e true, for ought he knows; in which caſe the *yrrhonian* runs the greateſt danger in the orld: this is ſet off here in a very ſtrong light. he *Indian*, who is ſtill ſuppoſed to be in Conrence with the Author, ſays, that he would not ruple to break all Acquaintance with ſuch eople, as the *Pyrrhonians* are here repreſented be. But the Author anſwers, that the way living in *Europe* obliges us to connive at a great

great many Vices; that to avoid the Compa
of wicked or fooliſh Men, and to live a ſolita
Life, would be often dangerous, and betray
great a Folly, as that we condemn in other
this the Author illuſtrates by drawing the Ch
racters of ſeveral fooliſh or vicious Men, wi
whom however we muſt bear, to live a co
fortable Life. The Author ſhews next, th
*Pyrrhonians* and Infidels are downright Fanatick
and he ſays there are more of them in *Engla*
than in any other Country. Whether this w
be granted, I doubt very much: that there a
more profeſſed Unbelievers here than any whe
elſe, may be true, becauſe of the greater Li
berty we enjoy; but then, theſe only are op
Infidels here, that would be Hypocrites in o
ther Countries. Our Author, to ſupport wh
he has ſaid, that all Infidels are Fanaticks, main
tains that Fanaticiſm conſiſts in deviating fro
Reaſon, and quotes ſome Paſſages from M
*Toland*'s Books to ſhew, that he was a Fanatick.
I am ſurpriſed to ſee amongſt thoſe Paſſages,
Prayer, pretended to be found in the *Pantheiſti-
con*, and which is quoted in theſe Words, *O ſem-
piterne Bacche, qui reficis & recreas vires deficien-
tium, adſis nobis propitius, in pocula poculorum,
Amen.* The Author of Mr. *Toland*'s Life pre-
fix'd to his poſthumous Works aſſures us[h], *That
Mr.* Toland *never dreamt of any ſuch thing*;
and indeed that Prayer does not appear in any
Copy of the *Pantheiſticon*. In the cloſe of this Sec-
tion, Mr. *De Crouſaz* gives us the Character of
the *Pyrrhonians*, which in a few Words is this:
they think and talk like other People, except
only in two caſes; 1. When they diſpute upon
any Subject whatſoever, they have nothing in
view

[h] Pag. lxxxvi.

iew but to accumulate Difficulties and Objec-
ons, they ſhun the Light, and avoid the force
f any Argument brought againſt them; their
leaſure and Glory is, never to aſſent. 2. They
iſplay their Humour of doubting and contra-
icting, when the Queſtion is about Religion
nd Morality: as they will indulge their Paſ-
ons without controul, they look upon every
ing as falſe, or at leaſt as doubtful, that might
e a Check upon their Deſires and Inclinations.

In the ſecond Section, the Author treats of
e Cauſes of Pyrrhoniſm. Pyrrhoniſm, ſays
, has been introduced by degrees; Men found
was ſafe not to determine any thing upon one
ueſtion, becauſe they did not underſtand it
oroughly; the ſame happened with regard
another Queſtion, and afterwards to ſeveral
hers: thus Experience taught them never to
too poſitive; but wiſely to ſuſpend their
udgment, whenever they wanted Light or In-
rmation. What was thus prudently done with
gard to divers obſcure Matters, was done af-
rwards out of Lazineſs; Men were glad to
oubt of every thing, to avoid the trouble of
xamining any thing.

Mr. *De Crouſaz* gives us afterwards the parti-
ular Cauſes of Pyrrhoniſm. The firſt is the
eing addicted to empty Conjectures and pre-
rious Hypotheſes. This the Profeſſors of all
iences have been guilty of, as our Author
ews at large with regard to Natural Philoſo-
hy, Ethicks and Divinity. In all theſe Sci-
nces, vain Suppoſitions have been given for
latter of Fact; Truth has been blended with
alſhood, and the ill-grounded Notions of fal-
ble Men have been deliver'd as the Dictates of
e Holy Ghoſt: this gave a handle to Men of

Senſe, but too haſty in paſſing their Judgment, to maintain that there is nothing certain in the World; but this is a raſh Concluſion, ſince it does not follow, that all Propoſitions muſt be uncertain or falſe, becauſe a great many are ſo. The Author explains next how Scepticiſm was introduced amongſt the Ancients, and afterwards amongſt the Moderns: but he only enlarges here upon what he had already ſaid in the beginning of this Section, therefore we think it needleſs to repeat at large, what we have ſaid in a few words above. We ſhall only obſerve, that according to Mr. *De Crouſaz*, the Method of diſputing in moſt Univerſities inſpires young Students with an Humour of Gainſaying, and is the Reaſon why afterwards they don't mind ſo much how to find out Truth, as how to get the Victory over their Adverſary. This the Author thinks is another Cauſe of Pyrrhoniſm.

A boundleſs Ambition has alſo very much contributed to the ſpreading of Scepticiſm. In moſt Countries People are obliged to pay a blind Submiſſion to their Teachers in Matters of Religion: They muſt think and ſpeak like their Rulers; and ſince there is nothing they examined thoroughly, they can not be ſaid to know any thing certainly. If a Man happens to reflect upon what he thus took upon truſt, he will ſoon find that he believes a great many things without the leaſt ground; this will make him ſuſpect all the reſt, from one Extream he will run into another; and from being credulous he'll become a Sceptick.

ENVY is the genuine Offspring of Ambition, and is no where more common than amongſt the Learned, or thoſe that are called ſo: but nothing does more effectually ſtop the progreſs of all

all valuable Sciences than Envy: the Miſchiefs it occaſions are ſufficiently known, and conſidering how Children are educated at School, it is ſurpriſing, that Vice does not run farther ſtill. "School-Maſters, ſays Mr. *De Crouſaz*, "fancy they are the greateſt Men in the World, "when inſtead of chaſtiſing their Scholars, they "know how to work upon their Pride and En-"vy: one muſt be very little acquainted with "human Nature, not to know how great an In-"fluence theſe early Suggeſtions, theſe firſt Habits "have upon the whole Life. —Young People full "of Malice and Envy, are taught to look upon "the Superiority others have above them, not "only as a Diminution of their own Fame, but alſo "as a real Diſgrace. It is therefore impoſſible, "they ſhould afterwards acknowledge in others a "Preheminence that ſo much mortifies their "Pride. Self-love will ſoon make them find "ſome Pretence not to admit the Opinions of "thoſe they envy: for this is the Effect of Self-"love; it makes us look upon our own Con-"jectures as probable, ſo that we admit them "after a very ſlight Inquiry, and it hinders us "from examining thoroughly the Opinions of "others, and to mind the Strength of the Rea-"ſons they are grounded upon; if we can but "oppoſe againſt them a few Difficulties, or "ſuſpect there is ſomething weak in them, it "is enough to perſuade us, they want Evidence, "the eſſential Character of Truth." Thus far our Author; and here we'll obſerve that what Mr. *De Crouſaz* calls Envy, is by others call'd Emulation; but whether Envy and Emulation be two different Names of the ſame Paſſion, or whether they be two diſtinct Paſſions, the firſt

odious, baſe, and miſchievous, the other amiable, glorious, and uſeful; we leave our Readers to judge.

IT would make this Abſtract run to an exorbitant length, if we were to enlarge upon all the Cauſes of Pyrrhoniſm, which our Author explains, ſince he finds about a dozen and a half of them; we ſhall take notice of ſuch only as ſeem to be the moſt extenſive and effectual. Slight and ſuperficial Studies, ſays Mr. *De Crouſaz*, are certainly a Cauſe of Scepticiſm. When Men have read a great deal, and made ſome Obſervations upon what they read, they think it is time to enjoy the Fruits of their Labour: We live in an Age, in which Learning and Wit are highly eſteem'd; they entitle a Man to a kind Reception from Perſons of the greateſt Quality: but as Perſons of Quality have not time, or do not care to dive into the Sciences, ſo a Man, who will make himſelf acceptable, muſt talk of Sciences only in a ſuperficial Manner: he muſt not pretend to any thing more than a bare Probability; the Grandees love to perſuade themſelves, that no great Trouble is required to know things as perfectly as they can be known. Thus, according to our Author, is Scepticiſm countenanced by Perſons of the higheſt Rank in the World.

ANOTHER Cauſe of Pyrrhoniſm is the Averſion People have for Religion; here again the Author enlarges upon what he had offered already in the firſt Section: and as the Reader may eaſily underſtand how a corrupt Heart can induce a Man to disbelieve all Religion, we need not give an Account of what Mr. *De Crouſaz* ſays upon that Subject; we'll only obſerve, that, to ridicule the Scepticks, he talks here in an

an ironical Style, of which he is ſo good to inform us in a marginal Note, for fear we ſhould miſtake his Meaning.

OUR Author directs afterwards a ſort of a Sermon, if I may ſo call it, firſt to the Divines, then to the Heads of Families, and finally to all the World. We'll take the liberty to tranſlate here part of that Sermon, for the uſe of our *Engliſh* Divines. " I beg of them, ſays Mr. " *De Crouſaz*, for the ſake of the Chriſtian " Religion, that they be conſtantly upon " their guard, never to introduce any thing in- " to their Syſtem of Chriſtianity, but what can " certainly and clearly be proved by the Holy " Scripture. I humbly deſire them to conſider, " whether it be not better to remain ignorant " with regard to certain Articles, than to run " the hazard of falling into dangerous Errors, " by pretending to go beyond the Bounds " of our preſent Capacity. A Doctrine, tho' " uncertain, if propoſed with as much confi- " dence, as the moſt unqueſtionable Truths, " will eaſily be believed by young People, " who take upon truſt whatever they are taught: " But a Doctrine thus taken upon truſt, if ill- " grounded, may be doubted of afterwards, in " that dangerous Age, when the Paſſions reign " in a manner without controul, and Reaſon " begins to exert its power; and what will be the " Conſequence? Dreadful! One Doctrine, " found falſe or uncertain, is enough to make " young People doubt of all the reſt, when a " thouſand Circumſtances concur to create in " them a Diſguſt for Religion and Piety. I hope Di- " vines will not take it ill, if I eagerly intreat " them not to make themſelves odious by the " Power and Authority they enjoy; nor out

" of Ambition or worldly Concerns, to miſuſe " the Credit, which their Character, and the " ſacred Truths they are intruſted with, give them " over People's Minds. Men hate the Craft of " the Clergy; this is enough to make them hate " alſo their Church itſelf, and their Religion: " they take a delight in contradicting whatever " is aſſerted by the Man they diſlike."

THE laſt Cauſe of Pyrrhoniſm we ſhall mention, is the prodigious number of different Opinions that are held all over the World. How can the Mind of Man, incompaſſed, as it is, with narrow Bounds, examine thoſe numberleſs Opinions, to chuſe that which is moſt agreeable to Reaſon? Or if a Man be capable of ſuch an Inquiry, how ſhall he find Time and Leiſure for it? That Inquiry being then ſuppoſed impoſſible, the conſequence will be, there is nothing certain, and all Sciences reſolve at laſt into a bare Probability. Mr. *De Crouſaz* ſeems to own, that this Cauſe of Pyrrhoniſm is not eaſy to be removed; becauſe, as he ſhews it at large, Youth is brought up in moſt Univerſities in a very bad and prepoſterous Manner: here the Author bears very hard upon the Profeſſors and Teachers. We ſelect as an Inſtance what he ſays of the Profeſſors of Divinity. " Such a Profeſſor, ſays Mr. *D. C.* writes in " the Morning, the Lecture he is to read to his " Scholars in the Afternoon: being a healthy " and laborious Man, he has in a few Years " collected Materials enough to fill up a Volume *in folio*; but he wrote them all in a hurry, and very often when he was not in an " humour to write: 'tis much to have drawn " from his Brains in a little time ſo many Ideas,

and

" and to have tack'd to them whatever could be " ſcrap'd together from other Authors: it would " have coſt too much trouble to examine all thoſe " Notions thoroughly; and beſides, there " was not time enough for ſuch an Inquiry. " Lectures muſt be read every day: new things " muſt be ſaid conſtantly, or at leaſt old ones, " or thoſe borrowed from other People, muſt " be offered as tho' they were new, and had " never been ſaid before." Such Lectures, adds our Author, written in haſte and without due Conſideration, ſoon become publick: Young Students now become Miniſters of the Goſpel, preach from the Pulpit what they have been taught by their Profeſſor: if there is any thing amiſs, any Error in the Lectures he delivered to them, he dares neither own it, nor correct it; thus Errors and Falſhood are propogated in the World, through one Man's Lazineſs and Pride. There are indeed ſome Men of Learning that love the Truth, that inquire after it ſincerely, and ſuſpend their Aſſent till unreſiſtible Arguments force them to give it: but the number of ſuch Men is very ſmall, and the World does not reap from their Labours, all the Benefit that could be expected. If they have found out the Truth, they dare not openly declare it; for fear of being perſecuted for it: *If you publiſh Thoughts*, ſays our Author, *that are a little out of the way, you will not only make Truth itſelf odious; you will alſo be baniſhed, you will ſtarve, you will be thrown into a Dungeon, where you ſhall have time to think and reflect alone, as long as you pleaſe.* Who will, at that price, give himſelf the trouble to ſearch after Truth; is it not a thouſand times more ſafe, to conform to the received Notions? Thus the

Difficulties and Diſcouragements, which attend the more important Studies, are the moſt common and the moſt effectual Cauſes of Pyrrhoniſm. Let us ſee what Remedies Mr. *D. C.* thinks muſt be uſed to prevent ſo great an Evil; this he undertakes to ſhew in the third Section.

THE firſt Remedy our Author preſcribes againſt Pyrrhoniſm, is the Love of Truth: this will make a Man cautious, and fearful of being miſtaken, it will put him upon inquiring after Truth calmly; he will prefer the pleaſure of knowing a few things certainly, to the Vainglory of knowing a great many, which are not within the reach of Human Underſtanding. It muſt be confeſſed, that the Love of Truth is a very good Remedy againſt Pyrrhoniſm, the only Difficulty is, how to make Men take that Remedy: I hope our laborious and learned Author will one day or other give us this Remedy, with Directions how to take it.

THE ſecond Remedy he preſcribes, is to make uſe of other People's Knowledge and Advice. Is it not a great Folly in a Man, never to admit of any Truth, but what he has found out himſelf? And is it not in his power to overcome ſuch a ridiculous Stubbornneſs? Therefore a Perſon, who deſires to improve his Mind, and to acquire a ſolid Learning, ſhould conſult his Friends, and compare their Anſwers and Opinions; and if he find they differ among themſelves, he ſhould carefully inquire whether the Difference is only in the Words, or if their Opinions are really different: finally, what is clearly proved to him, muſt help him to remove the Clouds that ſtill remain upon thoſe Subjects, that are not yet put in a ſtrong light.

ANO-

ANOTHER Remedy againſt Pyrrhoniſm, is to make a Sacrifice of Ambition and all worldly Views to the Love of Truth. This is as much as if our Author had ſaid, that to find out Truth, one muſt have a Spirit of Martyrdom.

THE Author ſays afterwards, that we muſt not be too haſty in the building of Syſtems: if all Philoſophers would follow that Advice, they would not, by their various and inconſiſtent Opinions, give the Scepticks an Opportunity of pretending, that Truth cannot be found out, ſince ſo many wiſe Men ſcarce agree amongſt themſelves upon one ſingle Subject. When a Man will be the Author of a new Syſtem, he will blend together Certainty with Uncertainty, diſputable Tenets with Matter of Fact; and admit any Propoſition that is link'd with his Scheme, or any ways proper to ſupport it: but he will never impoſe upon our unbyaſſed Judges, who will be able to diſtinguiſh what is grounded on Reaſon, from what is precariouſly aſſerted. A *Pyrrhonian* would conclude all is falſe or dubious in that Syſtem, becauſe ſome part of it is unſupported; but a Man that knows how to uſe his Reaſon, will admit what is proved, and doubt of what is not yet made out by ſtrong Arguments, and reject what he knows to be falſe.

MR. *D. C.* makes next an Obſervation, which we think proper to inſert here: "All the "Chriſtian Sects, *ſays he*, tho' there be never "ſo great a Difference between their Opinions, "agree nevertheleſs in ſeveral Doctrines, and they "confeſs, that thoſe Doctrines are the eaſieſt and "the plaineſt, and therefore the ſafeſt, nay and "the moſt important: but for all that, every "Sect is more zealous for the Doctrines in which

" they differ from others, than for thoſe in " which all agree. The Chriſtians have com- " mon Enemies, who oppoſe the very Princi- " ples of the Goſpel, and endeavour to over- " throw all Religion: If a Man takes up the " Defence of the Common Cauſe, and the bet- " ter to maintain it, forbears to inſiſt upon the " Doctrines, which diſtinguiſh his Church from " all others; let him, with all the Strength " of Reaſon imaginable, anſwer all Objec- " tions, he ſhall be branded with the odious " Name of an Heretick, he ſhall be accuſed of " having deſerted the Cauſe, and *given up the* " *moſt eſſential Parts of Chriſtian Faith.* If you " dare to ſilence the Infidels with other Reaſons " than thoſe that are in faſhion in your own " Party, if you venture to fight and conquer " them with other Arms than thoſe, which " your Divines furniſh you with, in more than " one Country the Victory will coſt you your " Life; in other Countries indeed you won't " pay ſo dear for it; but there are very few Places, " if any, where you may do it ſafely," This is but too juſt an Obſervation. We have ſeen a Book lately written againſt the *Chriſtianity as old*, &c. which is highly eſteemed abroad, and we are ſorry that ſome of our Countrymen ſhould look upon the Author of that Book as a Deſerter of the Faith, he undertook to defend.

MR. *De Crouſaz* ſhews, that there are ſome Scepticks, who can never be reclaim'd; theſe are Perſons that take a delight in their Doubts, that would be ſorry if they were removed; theſe, ſays our Author, are as poſitive, as the moſt obſtinate of the *Dogmatiſts*. He cloſes this Section with ſome Paſſages quoted from Mr. *Bayle*,

*Bayle*, which confirm or illuſtrate, what he has ſaid in the firſt Part of his Book.

*We'll give an Account of the ſecond and third Part of this Book in the two next Journals.*

## ARTICLE XIII:

*Obſervations upon the Prophecies of* Daniel, *and the Apocalypſe of St.* John, *in two Parts, by Sir* ISAAC NEWTON. London, *4to. pp.* 323. 1733. *Printed by* J. Darby, *and* T. Browne, *and ſold by* J. Roberts, &c.

THE Name of Sir *Iſaac Newton* prefix'd to a Book is enough to ſtir up the Curioſity, not only of the Learned, but of all ſorts of Readers: and tho' this be a poſthumous Work, which the Author in all likelihood did not deſign for the Preſs, yet we may venture to ſay, that the Reader will find here a great many curious Obſervations, and ſome Thoughts intirely new. The whole Work is divided into two Parts; the firſt, which is by far the largeſt, contains the Obſervations upon *Daniel*, and conſiſts of fourteen Chapters: the ſecond, upon the Apocalypſe, contains but three Chapters.

CHAP. I. Is an Introduction concerning the Compilers of the Books of the Old Teſtament: Sir *Iſaac* ſhews here, that the *Pentateuch*, we now have, is the ſame *Book of the Law*, that was extant in the days of *David* and *Solomon*; ſince the Affairs of the Tabernacle and Temple were ordered by them according to the Law of this Book, and *David* in the 78th Pſalm, admoniſhing *Part* I.

niſhing the People to give ear to the Law of God, means the Law of this Book; for in deſcribing how their Forefathers kept it not, he quotes many hiſtorical Things out of the Books of *Exodus* and *Numbers*.

'Tis well known, that there are in the Pentateuch ſeveral things, which could not be written by *Moſes* himſelf: The Pentateuch, ſays our Author, is compoſed of the Law and the Hiſtory of God's People together, and the Hiſtory has been collected from ſeveral Books, ſuch as were the Hiſtory of the Creation, compoſed by *Moſes* [a], the Book of the Generation of *Adam* [b], and the Book of the Wars of the Lord [c]. Theſe were publick Books, and therefore not written without the Authority of *Moſes* and *Joſhua*; and *Samuel* had leiſure, in the Reign of *Saul*, to put them into the form of the Books of *Moſes* and *Joſhua* now extant. The Reader may eaſily think what our Author ſays upon the other Books of the Old Teſtament; he ſuppoſes they were collected by *Ezra* from ancient Materials; we'll only ſet down here, what he offers with regard to *Daniel*. "The "Book of *Daniel*, ſays he, is a Collection of Pa- "pers written at ſeveral times; the ſix laſt Chap- "ters contain Prophecies, written at ſeveral "times by *Daniel* himſelf; the ſix firſt are a "Collection of hiſtorical Papers, written by o- "thers. The fourth Chapter is a Decree of "*Nebucadnezzar*. The firſt Chapter was writ- "ten after *Daniel*'s Death; for the Author ſays, "that *Daniel* continued to the firſt Year of *Cy*- "*rus*; that is, to his firſt Year over the *Per*- "*ſians* and *Medes*, and third Year over *Babylon*. "And for the ſame Reaſon, the fifth and ſixth "Chap-

[a] Exod. ii. 4. [b] ib. v. 1. [c] Numb. xxi. 14.

" Chapters were alſo written after his death ; " for they end with theſe Words, *So this* Da- " niel *proſpered in the Reign of* Darius, *and in the* " *Reign of* Cyrus *the* Perſian. Yet thoſe Words " might be added by the Collector of the Pa- " pers, whom I take to be *Ezra*." The remaining part of this Chapter is worth reading, and ſhews that our celebrated Author was as good a Chriſtian, as he was known to be a profound Mathematician and Philoſopher.

CHAP. II. Treats of the Prophetic Language. This Language is taken from the Analogy between the World natural, and an Empire or Kingdom conſider'd as a World politic. Accordingly, the whole World natural conſiſting of Heaven and Earth, ſignifies the whole World politic, conſiſting of Thrones and People ; and the loweſt part of the Earth, called *Hades* or Hell, ſignifies the loweſt and moſt miſerable part of the People ; whence aſcending towards Heaven, and deſcending to the Earth, are put for riſing and falling in Power and Honour, *&c.* In the Heavens the Sun and Moon are by Interpreters of Dreams put for the Perſons of Kings and Queens ; but in ſacred Prophecy, which regards not ſingle Perſons, the Sun is put for the whole Species or the Race of Kings, in the Kingdom or Kingdoms of the World politic, ſhining with regal Power and Glory : the Moon for the Body of the common People, conſider'd as the King's Wife ; the Stars for ſubordinate Princes and great Men, or for Biſhops and Rulers of the People of God, when the Sun is Chriſt ; Light for the Glory, Truth, and Knowledge wherewith great and good Men ſhine and illuminate others ;

others; Darkneſs for Obſcurity of Condition, and for Error, Blindneſs, and Ignorance, &c. As this whole Chapter conſiſts only of ſuch Aſſertions as we have quoted, we cannot give a larger Abſtract of it without tranſcribing the whole; we ſhall only obſerve, that our Author does not alledge any Argument to ſupport his Aſſertions; however, they deſerve the Attention of the Reader, and if they are found true, they will give a great Light to the Writings of the Prophets.

CHAP. III. Treats of the Viſion of the Image compoſed of four Metals. The Prophecies of *Daniel*, ſays our Author, are all of them related to one another, as if they were but ſeveral Parts of one general Prophecy, given at ſeveral times. The firſt is the eaſieſt to be underſtood, and every following Prophecy adds ſomething new to the former. The firſt was given in a Dream to *Nebuchadnezzar* King of *Babylon*, in the ſecond Year of his Reign, (*ſee* Dan. ii. 31—45.) we find nothing particular in the Explication of this Prophecy; we'll only obſerve, that Sir *Iſaac* does not explain the latter part of it, when *Daniel* ſays, that *the God of Heaven ſhall ſet up a Kingdom, which ſhall never be deſtroyed*, &c. Commentators underſtand this of the Kingdom of Chriſt, but our Author is intirely ſilent with regard to this laſt Kingdom.

CHAP. IV. Of the Viſion of the four Beaſts. In this Viſion [b] the Prophecy of the four Empires, *viz.* of the *Babylonian*, *Perſian*, *Greek*, and *Roman*, is repeated with ſeveral new Additions:

[b] Dan. vii.

ditions: The firſt Beaſt was like a Lion, and had Eagle's Wings, to denote the Kingdoms of *Babylonia* and *Media*, which overthrew the *Aſſyrian* Empire, and divided it between them, and thereby became conſiderable, and grew into great Empires.— *A Man's Heart was given to the Lion*, that is, ſays our Author, it was humbled and ſubdued, and made to know its human State.

THE ſecond Beaſt was like a Bear, and repreſents the Empire of the *Perſians*. This Beaſt *raiſed itſelf up on one ſide*, the *Perſians* being under the *Medes* at the Fall of *Babylon*, but preſently riſing above them. *And it had three Ribs in the Mouth of it, between the Teeth of it*, to ſignify the Kingdoms of *Sardes*, *Babylon*, and *Egypt*, which were conquer'd by it, but did not belong to it; and *it devoured much Fleſh*, that is, the Riches of thoſe three Kingdoms.

THE third Beaſt was the Empire of the *Greeks*; it was *like a Leopard*, to ſignify its Fierceneſs; and had four Heads and four Wings, to ſignify that it ſhould be divided into four Kingdoms; which happened accordingly, when after the Death of *Alexander* the Great, the Governours of Provinces put Crowns on their own Heads, and by mutual Conſent reigned over their Provinces; *Caſſander* over *Macedon*, *Greece*, and *Epirus*; *Lyſimachus* over *Thrace*, and *Bithynia*; *Ptolemy* over *Egypt*, *Lybia*, *Arabia*, *Cæloſyria*, and *Paleſtine*; and *Seleucus* over *Syria*.

THE fourth Beaſt, ſays our Author, was the *Empire* which ſucceeded that of the *Greeks*, and this was the *Roman*. This Beaſt was exceeding dreadful and terrible, it had great iron

iron Teeth, and devoured, and brake in pieces, and ſtamp'd the Reſidue with its Feet; and ſuch was the *Roman* Empire: it was larger, ſtronger, and more formidable and laſting than any of the former; by its Conqueſt it became great and terrible; it continued in its greatneſs till the Reign of *Theodoſius* the Great, and then brake into ten Kingdoms, repreſented by the ten Horns of the Beaſt. *Daniel* ſays, that the *Beaſts had their Dominion taken away, yet their Lives were prolong'd for a ſeaſon and a time*[d]: hence our Author infers, that all the four Beaſts are ſtill alive, tho' the Dominion of the three firſt be taken away. The Nations of *Chaldea* and *Aſſyria* are ſtill the firſt Beaſt; thoſe of *Media* and *Perſia* are ſtill the ſecond Beaſt; thoſe of *Macedon*, *Greece*, *Thrace*, *Aſia-Minor*, *Syria*, and *Egypt*, the third; and thoſe of *Europe* on this ſide *Greece*, the fourth. Seeing therefore the body of the third Beaſt is confined to the Nations on this ſide the River *Euphrates*, and the body of the fourth Beaſt is confined to the Nations on this ſide *Greece*, we are to look for all the four Heads of the third Beaſt among the Nations on this ſide of the River *Euphrates*; and for all the eleven Horns of the fourth Beaſt among the Nations on this ſide of *Greece*; and therefore at the breaking of the *Greek* Empire into four Kingdoms, we include no part of the *Chaldeans*, *Medes*, and *Perſians* in thoſe Kingdoms, becauſe they belong'd to the bodies of the two firſt Beaſts: nor do we reckon the *Greek* Empire ſeated at *Conſtantinople* among the Horns of the fourth Beaſt, becauſe it belonged to the body of the firſt. Thus far our Author: And here we'll beg leave to obſerve, that

[d] Ch. vii. 12.

hat there is little or no diſpute about what is epreſented by the three firſt Beaſts: but as to hat is ſignified by the fourth, Commentators on't agree. The common Opinion indeed is hat very ſame, which our Author maintains; ut the famous *Grotius* thought, that by the *egs of Iron, and Feet part of Iron and part of lay*, in *Nebuchadnezzar*'s Dream, and by the ourth Beaſt in *Daniel*'s Viſion, muſt be under-ood the Kingdom of *the Seleucidæ and Lagidæ*, *Ptolemaidæ*. In the Dream, the fourth King-om is repreſented as exceedingly *oppreſſive*; as ne *Kingdom*, but *divided*, as having ſometimes ne of his Parts and ſometimes another prevail-g, and as making *Intermarriages* between the wo Families thereof, and yet like *Iron and lay not cleaving* to one another, but at perpe-al Wars within itſelf: all which ſeems a na-ral Deſcription of the Kingdom of the *Seleucidæ* nd *Lagidæ*, and ſcarce a Circumſtance can be pplied to the *Romans*; and eſpecially if it be nſidered, that the *Jews* had chiefly to do ith the *Seleucidæ* and *Lagidæ*, who, by turns, ppreſſed them to the laſt degree; that when heſe declined before the *Romans*, the *Romans* ntered into ſtrict Alliance with the *Jews* [p], and ere their Protectors againſt thoſe Powers. nd as to the fourth Beaſt, it ſeems alſo to re-reſent that ſame Kingdom of the *Seleucidæ* and *agidæ*. It is ſaid, that Kingdom ſhall devour *e whole Earth* [q]; now it is well known, that *e whole Eorth* ſignifies often in the Scripture, e Land of *Judæa* only. That Kingdom is re-reſented as exceedingly oppreſſive; as having n Kings; and as having one King who ſhould bdue three Kings, ſhould ſpeak great Words againſt

[p] 1 Mac. viii. 23, *&c.* [q] Dan. vii. 23.

againſt the Moſt High, wear out the Saints of the Moſt High; think to change Times and Laws, and ſucceed for a time; all which ſeems to agree to the Kingdom of the *Seleucidæ* and *Lagidæ*; which greatly oppreſſed the *Jews*, which had the ten following Kings, as *Grotius* enumerates them [a], *Ptolemy Lagus*, *Seleucus Nicanor*, *Ptolemy Eupator*, *Ptolemy Euergetes*, *Seleucus Callinicus*, *Antiochus Magnus*, *Ptolemy Philopator*, *Ptolemy Epiphanes*, *Seleucus Philopator*, and *Antiochus Epiphanes*, and which had one King, *viz. Antiochus Epiphanes*; who *plucked up by the Roots three Kings*, [whoſe Names *Grotius* gives us [b]] who raged with the greateſt Violence againſt the *Jews*, *or the Saints of the Moſt High*, and who attempted to make their Laws and Worſhip ceaſe, and did ſo for a time, till he was ſtopped and checked by the ſuperior Power of the *Romans*. Thus we have laid before the Reader the Opinion of *Grotius*, very different from that of Sir *Iſaac Newton*; it is ſomewhat ſtrange, that our celebrated Author ſhould take no notice of *Grotius*'s Explication, of which, learned as he was, he could not be ignorant: This would make one ſuſpect, that Sir *Iſaac* wrote his Obſervations for his own uſe, and perhaps with an Intention to examine them more ſtrictly afterwards, but that he never deſigned them for the Preſs, at leaſt as they appear at preſent: and that the Reader may judge how far this is true, we'll go on with an exact and impartial Account of his Book; expreſſing his Thoughts moſtly in his own Words.

CHAP. V. Of the Kingdoms repreſented by the Feet of the Image compoſed of Iron and Clay.

[a] In Dan. vii. 7. [b] Ibid. in Verſ. 8.

Clay. This Chapter contains a ſhort Account of thoſe Nations, that revolted from the *Roman* Empire about the middle and latter end of the fourth Century, and the beginning of the fifth. 'Tis impoſſible to abridge this Chapter. We will only obſerve, that having ſaid in his third Chapter, that in the Image which *Nebuchadnezzar* ſaw in his Dream, the Legs of Iron repreſented the *Romans*, who grew into a mighty Empire, and reigned with great power till the Days of *Theodoſius* the Great; when by the Incurſions of many Northern Nations, they brake into many ſmaller Kingdoms, which are repreſented by the Feet and Toes of the Image, compoſed part of Iron and part of Clay; he enters here into Particulars, and ſhews at what time and how theſe Kingdoms ſhaked off the *Roman* Yoke: and in

CHAP. VI. Which treats of the ten Kingdoms repreſented by the ten Horns of the fourth Beaſt, the Author gives us the Catalogue of thoſe Kingdoms, which are, 1. the Kingdom of the *Vandals* and *Alans*, in *Spain* and *Africa*. 2. The Kingdom of the *Suevians*, in *Spain*. 3. The Kingdom of the *Viſigoths*. 4. The Kingdom of the *Alans*, in *Gallia*. 5. The Kingdom of the *Burgundians*. 6. The Kingdom of the *Franks*. 7. The Kingdom of the *Britons*. 8. The Kingdom of the *Hunns*. 9. The Kingdom of the *Lombards*. 10. The Kingdom of *Ravenna*. Sir *Iſaac* gives us afterwards a ſhort Account of the Riſe of theſe ſeveral Kingdoms; but this muſt be read in the Book itſelf, for it would take up too much place in an Abſtract.

THE two next Chapters are more entertaining; the ſeventh treats of the eleventh Horn of *Daniel*'s fourth Beaſt. *Daniel* conſidered the Horns, and *behold there came up among them another little Horn, before whom there were three of the firſt Horns plucked up by the Roots, and behold in this Horn were Eyes like the Eyes of a Man, and a Mouth ſpeaking great things*[a]: This, ſays our Author, was a Kingdom of a different kind from the other ten, having a Life or Soul peculiar to itſelf, with Eyes, and a Mouth. By its Eyes it was a Seer, and by its Mouth ſpeaking great things, and changing Times and Laws, it was a Prophet as well as a King: and ſuch a Seer, a Prophet, and a King, is the Church of *Rome*. A Seer, Ἐπίσκοπος, is a Biſhop in the litteral Senſe; and this Church claims the univerſal Biſhoprick: With his Mouth he gives Laws to Kings and Nations as an Oracle; he pretends to Infallibility, and that his Dictates are binding to the whole World; which is to be a Prophet in the higheſt Degree. In the eighth Century, by rooting up and ſubduing the *Exarchate* of *Ravenna*, the Kingdom of the *Lombards*, and the Senate and Dukedom of *Rome*, he acquir'd *Peter*'s Patrimony out of their Dominions, and thereby roſe up as a temporal Prince or King, or Horn of the fourth Beaſt. Theſe Particulars are further illuſtrated here from Hiſtory; and our Author ſhews by what Steps the Pope arrived at laſt to the great Power and Authority he enjoys. The Emperor *Leo Iſaurius*, being willing to put a ſtop to the Worſhip of Images, that had gradually been introduced in the fourth, fifth, ſixth

[a] Dan. vii. 8.

ſixth and ſeventh Centuries, called a Meeting of Counſellors and Biſhops in his Palace, *A. C.* 726, and by their Advice put out an Edict against that Worſhip, and wrote to Pope *Gregory* II. that a Council might be called: But the Pope thereupon called a Council at *Rome*, confirmed the Worſhip of Images, excommunicated the *Greek* Emperor, abſolved the People from their Allegiance, and forbad them to pay Tribute, or otherwiſe be obedient to him. Accordingly the People of *Rome*, *Campania*, *Ravenna* and *Pentapolis*, with the Cities under them, revolted againſt the Emperor, killed the Exarch of *Ravenna*, and took an Oath to preſerve the Life of the Pope, to defend his State, and to be obedient to his Authority in all things. Thus *Rome* with its Dutchy, including part of *Tuſcany*, and part of *Campania*, revolted in the Year 726, and became a free State under the Government of the Senate of this City: The Authority of the Senate in civil Affairs was henceforward abſolute, the Authority of the Pope extending hitherto no farther than to the Affairs of the Church only.

AT that time the *Lombards* being zealous for the Worſhip of Images, and pretending to favour the Cauſe of the Pope, invaded the Cities of the Exarchate, and at length, *A. D.* 752, took *Ravenna*, and put an end to the *Exarchate* [b]; and this was the firſt of the three Kingdoms, that fell before the *little Horn*.

*Aiſtulphus*, King of the *Lombards*, having beſieged *Rome* [c], the Pope ſent Letters to *Pepin*, King of *France*, wherein he told him, that if he came not ſpeedily againſt the *Lom-*

T 2 *bards*,

[b] Sigonius de regn. Ital. ad Ann. 726, 752.
[c] A. C. 755.

*bards, pro data sibi potentia, alienandum fore* [illegible] *Regno Dei & Vita æterna*, he should be excommunicated. *Pepin* therefore, fearing a Revolt of his Subjects, came with an Army into *Italy*, raised the Siege, besieged the *Lombards* in *Pavia*, and forced them to surrender the *Exarchate*, and Region of *Pentapolis* to the Pope for a perpetual Possession. Thus the Pope became Lord of *Ravenna*: This was in the Year of Christ 755. And henceforward the Popes being temporal Princes, left off in their Epistles and Bulls to note the Year of the *Greek* Emperors, as they had hitherto done [p].

AFTER this, the *Lombards* invading the Pope's Countries, Pope *Adrian* sent to *Charles* the Great, Son and Successor of *Pepin*, to come to his assistance. Accordingly *Charles* enter'd *Italy* with an Army, invaded the *Lombards*, overthrew their Kingdom, became Master of their Countries, and restored to the Pope, not only what they had taken from them, but also the rest of the Exarchate, which they had promised *Pepin* to surrender to him, but had hitherto detained; and also gave him some Cities of the *Lombards*: these things were done in the Years 773 and 774 [q]. This Kingdom of the *Lombards* was the second which fell before the little Horn; but *Rome*, which was to be the Seat of his Kingdom, was not yet his own; the Senate and People had still the Authority and Power in all civil Matters. In the Year 796 [r], *Leo* III. being made Pope, desired *Charles* the Great, to send some of his Princes to *Rome*, who might subject the *Roman* People to him,

and

[p] Sig. ib. ad Ann. 773. [q] Id. ibid. ad Ann. 755.
[r] Sigon. de Regn. Ital. ad Ann. 796.

nd bind them by Oath, *in fide & ſubjectione*, n Fealty and Subjection, as his Words are re-ited by *Sigonius*. Hence aroſe a Miſunder-ſtanding between the Pope and the City: the *Romans*, two or three Years after, raiſed ſuch Tumults againſt him, as gave occaſion to a new State of things in all the Weſt: for two of the Clergy accuſed him of Crimes, and the *Ro-mans*, with an armed Force, ſeized him, ſtrip'd him of his ſacerdotal Habits, and impriſoned him in a Monaſtery: but by the Aſſiſtance of his Friends he made his Eſcape, and fled into *Germany* to *Charles*, to whom he complained of the *Romans*, for acting againſt him out of a deſign to throw off all Authority of the Church and to recover their ancient Freedom. *Charles* ſent the Pope back to *Rome* with a large Re-inue; and tho' a Council was held to inquire into the Accuſation, and to examine both Par-ties; yet when the Pope's adverſaries expected o be heard, the Council declar'd that he, who was the ſupreme Judge of all Men, was above being judged by any other than himſelf: where-upon the Pope made a ſolemn Declaration of his Innocence before all the People, and by doing ſo was looked upon as acquitted. Soon after, upon Chriſtmas-day, the *Romans*, who had hitherto elected their Biſhop, and reckoned, that they and their Senate inherited the Rights of the ancient Senate and People of *Rome*, voted *Charles* their Emperor, and ſubjected themſelves o him in ſuch a manner as the old *Roman* Em-pire and their Senate were ſubjected to the old *Roman* Emperors. The Emperor was alſo made Conſul, and was prayed for in the Chur-hes of *Rome*. His Image was henceforward ut upon the Coins of *Rome*. The Enemies

of the Pope, to the number of three hundred *Romans*, and two or three of the Clergy, were sentenced to death. The three hundred *Romans* were beheaded in one day in the Lateran-Fields; but the Clergymen, at the Interceſſion of the Pope, were pardoned, and baniſhed into *France*. After theſe things, *Charles* gave the City and Dutchy of *Rome* to the Pope, ſubordinately to himſelf as Emperor of the *Romans*, and returned the next Summer into *France*, leaving the City under its Senate, and both under the Pope and himſelf.

Now the Senate, and People, and Principality of *Rome*, our Author takes to be the third King the little Horn overcame, and even the chief of the three: For this People elected the Emperor; and now, by electing the Emperor and making him Conſul, was acknowledged to retain the Authority of the old *Roman* Senate and People. This City was the Metropolis of the old *Roman* Empire, repreſented in *Daniel* by the fourth Beaſt; and by ſubduing the Senate, and People, and Dutchy, it became the Metropolis of the little Horn of that Beaſt, and compleated *Peter*'s Patrimony, which was the Kingdom of that Horn. Beſides, this Victory was attended with greater Conſequences than thoſe over the other two Kings: for it ſet up the Weſtern Empire, which continues to this day; it ſet up the Pope above the Judicature of the *Roman* Senate, and above that of a Council of *Italian* and *French* Biſhops, and even above all human Judicature; and gave him the Supremacy over the Weſtern Churches, and their Councils in a high degree; it gave him a *Look more ſtout than his Fellows*; ſo that when

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this new Religion began to be eſtabliſhed in the Minds of Men, he grappled not only with Kings, but even with the Weſtern Emperor himſelf. It is obſervable alſo, that the cuſtom of kiſſing the Pope's Feet, an Honour ſuperior to that of Kings and Emperors, began about this time. Let it be obſerved, that this third Horn is none of the ten before-mention'd.

CHAP. VIII. Treats of the Power of the eleventh Horn of *Daniel*'s fourth Beaſt, to change Times and Laws. In the Reign of the *Greek* Emperor *Juſtinian*, and again in the Reign of *Phocas*, the Biſhop of *Rome* obtained ſome Dominion over the *Greek* Churches, but of no long continuance. His ſtanding Dominion was only over the Nations of the Weſtern Empire, repreſented by *Daniel*'s fourth Beaſt, and this Juriſdiction was ſet up by an Edict of the Emperors *Gracian* and *Valentinian*[f]. Our Author gives us an Abſtract of this Edict, but it is too long to be inſerted here. The granting of this Juriſdiction to the Pope, gave ſeveral Biſhops occaſion to write to him for his Reſolutions upon doubtful caſes: whereupon he anſwered by decretal Epiſtles; and henceforward he gave Laws to the Weſtern Churches by ſuch Epiſtles; out of which our Author quotes ſeveral Paſſages, by which this legiſlative Authority of the Pope's appears. By the Influence of the Imperial Edict we mentioned, not only *Spain* and *Gallia*, but alſo *Illyricum* became ſubject to the Pope; this is proved here by the Epiſtles of ſeveral Popes; for which we muſt refer our Readers to the Book itſelf, for fear of making this Abſtract long. Our Author gives us next an Edict of the Emperors *Theodoſius* and *Valen-*



[f] A. C. 378, or 379.

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[f] A. C. 378, or 379.

*tinianus*, dated at *Rome*, *June* the 6th, A. C. 445, by which *Valentinian* III. enjoined an absolute Obedience to the Will of the Bishop of *Rome* throughout all the Churches of his Empire, and declares, that for the Bishops to attempt any thing without the Pope's Authority, is contrary to ancient Custom, and that the Bishops summon'd to appear before his Judicature, must be carried thither by the Governour of the Province. And he ascribes these Privileges of the See of *Rome* to the Concessions of his dead Ancestors, that is, to the Edict of *Gratian* and *Valentinian*: by which reckoning, this Dominion of the Church of *Rome* was now of 66 Years standing; and if in all this time it had not been sufficiently established, this new Edict was enough to settle it beyond all question throughout the Western Empire.

WHILE this Ecclesiastical Dominion was rising up, the Northern Barbarous Nations invaded the Western Empire, and founded several Kingdoms therein, of different Religions from the Church of *Rome*: But these Kingdoms by degrees embraced the *Roman* Faith, and at the same time submitted to the Pope's Authority. The *Franks* in *Gaul*, submitted in the end of the fifth Century; the *Goths* in *Spain*, in the end of the sixth; and the *Lombards* in *Italy*, were conquer'd by *Charles* the Great A. C. 774. Between the Years 775 and 794, the same *Charles* extended the Pope's Authority over all *Germany* and *Hungary*, as far as the River *Theysse* and the *Baltic* Sea: he then set him above all human Judicature, and at the same time assisted him in subduing the City and Dutchy of *Rome*. By the Conversion of the ten Kingdoms to the *Roman* Religion, the Pope only enlarged his spiritual

ritual Dominion, but did not yet riſe up as a Horn of the Beaſt. It was his temporal Dominion, which made him one of the Horns; and this Dominion he acquired in the latter half of the eighth Century, by ſubduing three of the former Horns, as has been ſaid above [m]. And now being arrived at a temporal Dominion, and a Power above all human Judicature, he reign'd *with a Look more ſtout than his Fellows, and Times and Laws were* henceforwards *given into his hands for a time, times, and half a time*, or three times and a half; that is, for 1260 ſolar Years, reckoning a time for a Calendar Year of 360 Days, and a Day for a ſolar Year. After which, *the Judgment is to ſit, and they ſhall take away his Dominion*, not at once, but by degrees, *to conſume and to deſtroy it unto the end. And the Kingdom and Dominion, and Greatneſs of the Kingdom under the whole Heaven ſhall*, by degrees, *be given unto the People of the Saints of the Moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

We'll give in the next Journal the remaining Part of this Abſtract.

## ARTICLE XIV.

*Johannis Petri Kohlii* in Academ. Scient. Petropolitana Hiſt. Eccl. & Human. Litterar. Profeſſ. Introductio in Hiſtoriam Litterariam Slavorum, imprimis Sacram. *Altonaviæ* Impenſis *Jonæ Korten*. 1729. in 8vo. p. 418.

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[m] Pag. 254, &c.

That is,

*Introduction to the* Hiſtoria Litteraria, *particularly relating to the Bible or ſacred Authors, among the* Sclavonians: *by* John Peter Kohlius, *Profeſſor of the Eccleſiaſtical Hiſtory and Belles-Lettres in the Univerſity of* Petersburg. *Printed at* Altonau *by* Jonas Korten, 1729. *in* 8vo. *Pages.* 418.

BEFORE we preſent our Reader with an Abſtract of this Author, it will not be improper to give ſome previous Account of the *Sclavonian* Nation, Language and Letters. All the *Europeans* were originally called *Chittim*, or *Scythes*; thoſe that inhabited the Southern Countries, *Spain*, *France*, and *Germany* boaſting of their Valour, named themſelves *Celtæ*, or *Helde*, which ſignifies in our Language, Warriors. The People of the North retain'd the old Name of *Scythes*, and changed it afterwards into that of *Getes* and *Goths*. Probably the *Sclavonians* were a Branch of theſe laſt mentioned: What Country they inhabited firſt, cannot eaſily be determined; in all likelihood it was ſome part of *Ruſſia* towards *Pont. Euxin.* formerly call'd *Roxolania*, from whence they penetrated as far as *Sarmatia*, and ſettled near the River *Viſtula*; hearing ſoon after, that the *Vandalians*, in order to invade the Provinces of the *Roman* Empire, had left their Native Country near the Shoars of the *Baltick* Sea, they ſent their Colonies thither, and took poſſeſſion of all the Land between the *Viſtula* and the *Elbe*. To this they added by their Valour

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the ancient Kingdom of *Moravia*, containing *Bohemia*, *Moravia*, *Sileſia* and *Luſatia*. How and when they came to inhabit *Thracia*, is uncertain; but certainly they were Maſters of almoſt all what we call now *Turkey* in *Europe*.

THEY ſpread themſelves over *Illyrium*, and ſettled in *Dalmatia*, *Croatia*, *Carinthia* and *Carniol*. Two Brothers *Czecus* and *Lechus*, having put themſelves at the head of a numerous Army, marched out of *Croatia*, and conquer'd, the firſt *Bohemia*, the other *Poland*; at laſt ſome of them call'd *Ugri* or *Hungry*, made an Irruption into *Pannonia*, and founded the Kingdom of *Hungaria*. By ſo many Conqueſts the *Sclavonian* Nation grew very powerful, and was poſſeſs'd of a very great Empire, *Ruſſia*, three Kingdoms, *Poland*, *Hungary* and *Bohemia*; ſeveral Provinces, *Turkey* in *Europe*, *Illyrium*, *Croatia*, *Carinthia*, &c. And in the North of *Germany*, beſides *Moravia*, *Sileſia*, and *Luſatia* of *Pomerania*, *Brandebourg*, part of *Saxony*, *Mecklemburg*, and *Holſtein*; where ſtill the famous Cities of *Hamborough* and *Lubeck*, *Wiſmar*, *Roſtock* and *Gryphowalde*, retain the old *Sclavonian* Laws. They went under ſeveral Names. Thoſe in *Germany* were generally called *Venedi*, *Wendez*; thoſe in *Luſatia*, *Sorabi* or *Sirby*; the others, *Hungarians*, *Bohemians*, *Ruſſians*, and all in general *Slavi*, from *Slaw*; which, in their Language, ſignifies Glory or Praiſe. They had different Dialects, which is no matter of Surprize to them that conſider the Extent of their Dominions. *Frenzelius* and *Herbinius* pretend, that their Language is derived from the *Hebrew*; others from the *Greek*: our learned Mr. *Bernard* in his *Etymologicon Britannicum* ſhews, there was a great Conformity between the

the *Anglo-Saxon*, and the *Sclavonian* Language. In our Opinion, the *Sclavonian*, as well as the *Greek*, *Latin*, *German*, &c. were only different Dialects of the old *Scythian* Language, according to the different Climate they ſettled in, or the different Nations they were incorporated with. The beſt *Sclavonian* is ſpoken near the City of *Kiow* in the *Ukrain*, or according to others in *Sclavonia*; but it muſt be obſerved, that this Language had the ſame Fate with the *Greek* and *Latin*, to become a dead Language, which is underſtood by the Learned, but in common uſe among no People. As for their *Letters*, they had none before the ninth Century, when *Cyrillus* and *Methodius* invented ſome for their uſe: Count *Herberſtein* in his Commentaries *de Rebus Moſcoviæ*, ſays, that at firſt they had no Letters, but that *Michael* King of *Conſtantinople* ſent the *Sclavonian* Letters into *Bulgaria*, in the Year 6406. *Aventinus in Annal. Bojor.* writes to the ſame purpoſe: about that time *Methodius* a Philoſopher invented the *Sclavonian* (*Venedas*) Letters. The ſame is recorded in an old *Sclavonian* Book intitled, *Stepennaja Kniga*; and in the Letter of Pope *John* VIII. to the *Moravians*. Theſe Letare call'd *Cyrillians*, and are the ſame with the *Greek*, except the Capital A, which is an R inverſe: U, for H. H for N. and III for T. two Diphthongs ѣ for IE, and I-O for OY and three new Letters invented for the particular uſe of the *Sclavonians* R. SH. II. TZ. and Ш. SHTSH. Some time after a new Alphabet (in their Language call'd *Asbuchi*, from *As* A and *Buki*. B. the two firſt Letters) was invented, when and by whom is uncertain: They call

theſe

theſe *Gloglolitick* Letters, which are particularly in uſe among the Inhabitants of *Croatia*, *Carinthia*, and *Carniol*.

HAVING given this ſhort Account of the *Sclavonians*, we proceed now to extract what is moſt material in our Author. He divides his Book into two Parts: In the firſt, he treats of *Sclavonian* Verſions of the Bible; in the ſecond, of the Works of *Ephrem Syrus*. After having obſerved, that all the Accounts given by Father *Simon* in his Critic, *Le Long* in his *Bibliotheca Sacra*, *Kortholt* in his Book *de variis Bibliorum Editionibus*, *Fabricius*, *Uſſerius*, and *Saubertus*, of the *Sclavonian* Bibles, are very defective, he tell us there are two principal Editions of this Work. The firſt printed in *Poland* in the City of *Oſtrogow*, in the Dutchy of *Volhinia*, in the Year 1581; the ſecond in the City of *Moſcow*, in the Year 1663. The chief Promoter of the firſt was *Conſtantine* Prince of *Oſtrogow*, Palatine of *Kiow*, and Duke of *Volhinia*: though he profeſſed the *Greek* Religion, he ſent Deputies to the General Synod held at *Thorn* in the Year 1595, to offer the Proteſtants his Friendſhip and Protection. In the Year 1599, he had ſeveral Conferences with the Duke of *Ratzevil*, and others, to bring to paſs a happy Union between the Proteſtants and the *Greeks*. Being told there were but few Copies of the *Sclavonian* Bible in *Poland*, he reſolved to have it printed at his own Coſt, and that it might be more correct than any till then extant, he had it revis'd and compared with the *Greek* Verſion of the *Septuagint* by learned Men, skill'd in both Languages. Tho' the number of Copies he had printed was very conſiderable, yet they

were ſoon diſpoſed of, and became ſo ſcarce, that our Author, during his ſtay at *Petersburg*, could never be ſo happy as to ſee any; only he was told, Count *Bruce*, Maſter of the Ordinance, had one of theſe Bibles in his Library. He therefore contents himſelf to quote out of *Le Long*'s *Bibliotheca Sacra* the Admonition of Prince *Conſtantine*, and the Thankſgiving of the Printer annexed to this Work. But having peruſed afterwards the Copy of this Bible, which is in Mr. *Fabricius*'s Library, he gives a more particular Account of it, the Title of the Work runs thus:

*The Bible*, viz. *The Books of the Old and New Teſtament tranſlated out of the* Hebrew *into* Greek, *by ſeventy two Interpreters, inſtructed by God, in the Year three hundred and eight before the Birth of our Lord and Saviour* Jeſus Chriſt, *by order of* Ptolemæus Philadelphus *King of* Egypt, *and now tranſlated and corrected with all poſſible Care, in the Year after the Birth of our Lord and Saviour* Jeſus Chriſt 1581. There are three Prefaces; the firſt is a Prayer and Thankſgiving compoſed by Prince *Conſtantine*; it begins with theſe Words: "God Father Almighty, Everlaſting, without beginning, and of infinite Power, who art alone immortal:" And ends thus, "I, *Conſtantine*, call'd in my holy Baptiſm *Baſilius*, by the Grace of God our Saviour, Duke of *Oſtrogow*, Waiwode of *Kiow*, and Palatine of *Volhinia*, recommend zealouſly to all elect and beloved Brethren in Chriſt, not only according to the Fleſh, but in the holy Spirit, who underſtand the *Sclavonian* Language, and live in the Apoſtolick Catholick Church, to read this Verſion of the Bible; and I give thanks to God, that by

his

his Bleſſing and Mercy, and his Love to Mankind he vouchſafed to let me begin and ſee the end of this preſent Work, which you ſee now every where, *viz.* the Old and New Teſtament printed in the City, by God preſerv'd, and our chief Reſidence *Oſtrogow* in *Volhinia*, in the Year after the Creation of the World ſeven thouſand and eighty nine, and after the Birth of Chriſt One thouſand five hundred and eighty one, in the Month of *Auguſt*."

IN the ſecond Preface, Prince *Conſtantine* ls us, when he firſt reſolved upon this Work, could not find one ſingle Copy of the *Sclavo-n* Bible in all his Dominions; but ſoon after d one ſent him from *John Baſilowiz* Great ke of *Ruſſia*, which was five hundred Years d, and written in the time of *Wolodimir:* he adds, t he was very much diſcouraged when in the rious Copies and Editions of this Bible in ſeral Languages and Letters, which he colted for his purpoſe, he found ſo many difent Expreſſions, dubious Paſſages, and *Er-a* of the Writers or Printers; but hoping to over all theſe Difficulties, he ſent learned en into all parts of the World, *Italy*, *Candia*, *lgary*, to ſearch the Libraries of the *Greek* onaſteries, and laſtly to *Jeremiah* Patriarch *Conſtantinople*, to demand of him a correct py of the Bible, and ſome learned Men skilin both the *Greek* and *Sclavonian* Language, ich this worthy Prelate readily granted.

THE third Preface begins with the Paſſage of *n* 5. *Read the Scriptures*, and treats of the Uſeneſs, Authority and Divinity of the holy Wrigs. This Preface was made by *Geraſimus*, who s himſelf a great Sinner. The Books of the Old

Old Teſtament are put in this Order. The five Books of *Moſes*, *Joſhua*, the *Judges*, the four Books of *Kings*, *Nehemiah*, the ſecond and third Book of *Eſdras*, *Ezra*, *Tobit*, *Judith*, *Job*, the *Pſalms*, the *Proverbs*, *Eccleſiaſtes*, the *Song of Solomon*, the Book of *Wiſdom*, *Iſaiah*, *Jeremiah*, *Baruch*, &c. In the New Teſtament the ſame Order is obſerved, as in our Bible, except that the ſeven Catholick Epiſtles are put before thoſe of St. *Paul*'s: at the end of every Book you find the number of the Chapters, and before thoſe of the New Teſtament ſhort Prefaces and Summaries. To this Work is annexed a *Greek* Almanack, and this Concluſion of the Printer; "This preſent holy, and Soul-refreſhing Bible "of the Old and New Teſtament has been "printed by me the greateſt Sinner, *John* Son "of *Theodore* of great *Ruſſia*, in the City of *Oſ*-"*trogow* by God preſerved, in the Year of the "World 6089, and of our Lord God and Sa-"viour Jeſus Chriſt 1581, the 12th Day of *Au*-"*guſt*." When this Edition was become ſcarce, *Alexius Michaelowitz* Grand Duke of *Ruſſia*, with the Approbation of the Metropolitans, Archbiſhops, and Biſhops, had it reprinted at *Moſcow* in the Year of the World 7102, of Chriſt 1663. The Editors in the Preface after having treated at large of the Dignity, Authority, and Uſefulneſs of the holy Scriptures, tell us how they corrected many Errors, which had crept into the *Oſtrogovian* Edition; but confeſs ingenuouſly, that for want of old, authentick Manuſcripts, and of Men skill'd both in the *Greek* and *Sclavonian* Language, as well as by reaſon of the continual Wars and Cavils of ill-minded Perſons, they were obliged to leave

many

many others uncorrected. The Books of the Old and New Teſtament are in the ſame order as in the *Oſtrogobian* Edition, and to each of them is prefixed a ſhort Preface, and Summary. In that before the Goſpel according to *Luke*, they ſay, this Evangeliſt was born at *Antiochia*, a Man skilful in Phyſick, and in the *Hebrew* Language, a Fellow-traveller of St. *Paul*, and his Companion in all his dangers; and they add, that he wrote his Goſpel in the fifteenth Year after the Aſcenſion of our Lord: but in that before the Acts, they make him a Painter. To the Work are annexed two ſmall Treatiſes; the firſt, an Order for the Leſſons appointed to be read at the Feſtivals; the ſecond, an Order for the Morning Leſſons throughout the whole Year. After having given this Account of the *Sclavonian* Editions of the Bible, our Author inquires who were the Authors of this Tranſlation: almoſt all the Roman Catholicks, and amongſt the Proteſtants, *Frentzelius* and *Bergius* aſcribe it to St. *Jerom*; their chief Argument is taken from a Paſſage in St. *Jerom*'s Letter to *Sophronius*, where he ſays, that *he gave a very correct Tranſlation of the Bible* Hominibus ſuæ linguæ, *to thoſe of his own language.* And as he was born at *Scridonium*, a City of *Dalmatia* or *Illyricum*, they pretend he was a *Sclavonian* by birth, and his Tranſlation by conſequence in the *Sclavonian* Language: but our Author obſerves, 1. That St. *Jerom* was no *Sclavonian*, for he was born in *Dalmatia*, a long time before the *Sclavonians* ſettled in that Country. 2. That he did not underſtand the *Sclavonian* Language; he calls himſelf *Homo trilinguis*, a Man that underſtands three Lan-

guages, *Hebrew*, *Greek*, and *Latin*; but ſpeaks not a Word of the *Sclavonian*. 3. That he calls thoſe of his own Language the *Latins*, which our Author proves out of his Apology againſt *Ruffin*, his Letter to *Theophylactus*, his Preface upon *Joſhua* and *Job*, and quotes *Richard Simon*, *Nicolaus Serrarius*, and *Frenzelius*, who were of the ſame Opinion with him. Their other Arguments are but trifling: *Theodoretus* in his 5th Book *de curandis Græcorum affectibus*, ſays, the Bible was tranſlated into all the Languages under the Sun, the *Scythic* and *Sauromatic*; but if one reads *Ovid* and St. *Jerom* himſelf, he will find the *Sauromatæ* were not at all *Sclavonians*, but the ſame with the *Getæ*, a People near *Pont-Euxin*. whoſe chief City was *Tomos*. *Euſebius* in his Panegyrick upon *Conſtantine* affirms, the Holy Scriptures were tranſlated into all Languages, as well of the *Barbarian* as of the *Greeks*, and *Anaſtaſius Sinaira* in his *Hodegus* ſays, they were written in ſeventy-two different Languages and Letters. But beſides, that theſe Expreſſions are very hyperbolical, they don't prove there was a *Sclavonian* Tranſlation, and leſs ſtill that St. *Jerom* was the Author of it. How this Opinion came to prevail, is a Queſtion that deſerves to be ſtrictly examined: our Author makes ſome curious Remarks upon it: he ſhews, 1. Out of a Fragment of *Freherus*, *Aventin*, *Æneas Sylvius*, Pope *John* VIIIth's Letters, and many other Hiſtorians, that *Cyrillus* and *Methodius* introdueed the uſe of the *Sclavonian* Language in divine Service, not compell'd to it by the Outcries of the Common People, or the Threatnings of the *Bohemians*, as *Dubravius* falſely relates, but of their own accord, or rather

ther in Imitation of the *Greeks*, who always made uſe in their Worſhip of their Mother-Tongue. 2. That the Pope, upon ſome Complaints made by the Archbiſhop of *Saltzburg* of this Innovation, ſent threatning Letters to *Methodius*, wherein he forbids the uſe of the *Sclavonian* Language in divine Service; but finding *Methodius* reſolved not to give up this Point, and fearing the *Sclavonians* would follow the Example of thoſe of *Bulgary*, and put themſelves under the Protection of the See of *Conſtantinople*, he condeſcended at laſt to authorize the uſe of the *Sclavonian* Tongue. 3. That to ward off the Blow, which this new Practice might give to the Pope's Authority and Infallibility, the Monkiſh Writers, according to their cuſtom, had recourſe to Fables, and pretended not only, that when the Caſe was debated at *Rome*, a Voice was heard from Heaven, ſaying, *O praiſe the Lord all ye Nations*; but alſo, that the *Sclavonian* Bible was the ſame with the *Latin*, having been tranſlated by the ſame Author. Mr. *Kohl* adds to this, a ſuccinct Relation of the Birth, Life, and Actions of *Methodius* and *Cyrillus*, as well as ſome Obſervations upon ſeveral other Tranſlations of the Bible, the Pſalms, and the Goſpels in the *Sclavonian* Language; and ſome very curious Remarks upon the religious Cuſtoms of the *Muſcovites*, whereof he has been an Eye-witneſs.

*To ſatisfy the Curioſity of our Readers, we ſhall give a particular Abſtract of all this in our next Journal.*

## ARTICLE XV.

Hiſtoire de l'Academie Royale des Sciences, Année 1728, avec les Mémoires pour la même Anné.

That is,

*The Hiſtory and Memoirs of the Royal Academy of Sciences at* Paris, *for the Year* 1728. Paris *printed in* 1730. 4to.

IN the firſt Volume of our Journal, Art. IV. we have given an Account of this Hiſtory for the Year 1727; and we intend for the future to adorn our Journal with the Diſcoveries and Improvements made in Natural Philoſophy, by the learned Members of the Royal Academy at *Paris*. This Volume contains many curious Articles, as well in the Hiſtory as in the Memoirs; we'll give an Account of thoſe that ſeem the moſt entertaining, and that are ſuited to every Capacity.

THE firſt Article of the Hiſtory contains ſome Obſervations and Experiments touching the Loadſtone. It has been obſerved, that an Iron Bar left ſtanding perpendicularly for ſome time, acquires a *magnetical* Virtue: this has alſo been found true in Tongs and Shovels, that had been left in the Corner of a Chimney during the Summer: but if a Bar be left *horiſontally*, it will not acquire any Virtue. If an Iron Bar be put *horiſontally* near a *Compaſs-neadle*, the Needle will remain ſtill, tho' the Bar be never ſo near to it: but if you move the Bar in ſuch a manner, that one end remaining unmoved, the other deſcribe the fourth part of a Circle,

Circle, and the Bar become perpendicular, thence the uppermoſt end will ſuddenly draw to it the north end of the Needle; and if the Bar be moved upwards perpendicularly, the lower end of it will draw the ſouth end of the Needle. If you repeat the Experiment, having only changed the Situation of the Bar, in ſuch a manner, that the end, which in the firſt Experiment was the uppermoſt, be now the loweſt, the ſame thing will happen nevertheleſs; the end now uppermoſt will ſtill attract the north end of the Needle, and the lower end will attract the ſouth; ſo that the ſame end of the Bar, which in the firſt Experiment did attract the north, attracts the ſouth in the ſecond Experiment: it appears by this, that the Poles of the Bar change Places; and what is more ſurpriſing, they change ſo eaſily, that you may repeat the Experiment as often as you pleaſe. But here it muſt be obſerved, that the Experiment ſucceeds only when the Bar has not before-hand acquir'd any magnetical Virtue; and this may be known by putting the Bar horiſontally near the Needle; if no Motion is obſerved in the Needle, it is a ſure proof, that the Bar has not acquir'd any Virtue. In the Experiment we mention'd, the Bar being in a perpendicular Situation, and one end being near the Needle, if you move the Bar upwards, keeping it always in the ſame Situation, the upper end will draw the north end of the Needle, till the middle of the Bar be in the ſame horiſontal Plain with the Needle; then the Needle turns, and the ſouth end of it is drawn by the lower end of the Bar, which, (the Bar moving ſtill upwards) is now nearer to the Needle than the upper end. But here, when we ſpeak of the

middle of the Bar, we ſuppoſe, that the Bar be uniform and even, ſo that its middle Part be alſo its *Centrum gravitatis:* if this be not, the Needle will turn only when the *Centrum gravitatis* ſhall be in the ſame Plain with it. Theſe *Phænomena* ſeem very hard to explain. Mr. *Du Fay* has nevertheleſs found out an Hypotheſis, by which he thinks it poſſible to account for them all; but as it is only an Hypotheſis, we don't think it neceſſary to tranſlate it; and we refer the Reader to what Mr. *de Fontenelle* ſays of it in the Article, of which we have extracted the foregoing *Phænomena*, and to Mr. *Du Fay's* Obſervations, which are to be found in Page 355. of the Memoirs.

THE Articles relating to Anatomy follow next: The four firſt being only Abſtracts of what is found alſo in the Memoirs, we'll put them off, till we come to give an Account of the Memoirs. We find next, two Obſervations, of which the firſt deſerves to be taken notice of. In the Year 1692, a Notary of Sale in the *Sevennes*, received a Kick on the fore-part of his right Thigh: A little while after there appear'd on that part a Tumour or Swelling, which however was not painful, but did continually grow bigger, tho' at firſt very ſlowly. Mr. *Guiſard* a Phyſician, adviſed the Patient to ſtop the Courſe of this Evil betimes; but as it did not ſmart, it was neglected. When the Tumour or Wen was become of a certain bigneſs, it increaſed apace; and in the Year 1714, it took up the whole length of the Thigh from the top to the Knee, and was as big as the Forms of two Hats joined together, and was thought to weigh then 30 pound. It was now too late to undertake to cure it. In 1727, that

that Tumour was grown ſo big, that the Patient could hardly walk; it ſeem'd then to weigh 40 pound. In the Year 1727, the Tumour burſt of itſelf, by a round opening as big as a half Crown; it was full of mortified and ſpungy Fleſh, which the Chirurgeon cut off; underneath the Fleſh appear'd white, of a tallow-colour: every day there appear'd new Fleſh putrified, which came off very eaſily, without cauſing any pain to the Patient. On the fourth of *Auguſt* the Wen was entirely cut off, and the Thigh-bone appear'd very ſound, as well as all the Fleſh that had not been mortified. But tho' the Operation had not been attended with any Inflammation or *Hemorraghy*, the Patient grew very weak, had a continual Drowſineſs upon him, his Pulſe being all the while very ſlow, and he died *Auguſt* the 15th. *From all this*, ſays Mr. *de Fontenelle*, *we muſt conclude, that this Evil ſhould have been extirpated, when it was not yet an Evil.* " On fera bien de juger ' par les Suites du mal, qu'il eut ſalu l'extirper " dans le temps qu'il n'étoit pas encor un " mal."

To avoid Repetitions, we muſt defer the Account of what we meet here in Chymiſtry, Botanicks, Geometry, Aſtronomy and Mechanicks, till we come to the Memoirs, where theſe Articles are more fully treated of.

THERE are in the hiſtorical Part of this Work two Articles relating to Arithmeticks, which, we think, will not be diſpleaſing to the generality of our Readers. The firſt Article is upon the number 9. Mr. *de Fontenelle* obſerved formerly [p], that if you take any number which is exactly diviſible by 9, as for inſtance



[p] *See* Bayle's Rep. des Let. 1685. p. 944.

72, 423, 6543. and you caſt up in one Sum the numbers expreſſed by the ſeveral numerical Figures, the Sum will always be either 9 or *multiple* of nine, leſs than the number propoſes; thus 7 and 2, is nine, 4 + 2 + 3 make nine, 6 + 5 + 4 + 3 make 18, 1 + 8 make 9, *&c.* The ſame Author further obſerved [q], that this is not peculiar to the number nine, but belongs to all the numbers (1, 2, 3, 4, *&c.*) leſs than ten. This does not appear at firſt View: 21 is a *multiple* of ſeven; take 2 + 1, it makes 3, which is not diviſible by ſeven; but if you multiply 2 by 3, the difference of ſeven to ten, and add one to the Product; you ſhall have (three times 2 is ſix, add one it makes) ſeven. Thus 63 another multiple of ſeven, multiply ſix by 3, you have 18, add 3, you have twenty-one: take 168 (*multiple* of ſeven) divided into two parts, 1 and 68, multiply one by 3, you have three, add 6, you have 9, write 8 on the *Unity-ſide* of it, you have 98, which is a *multiple* of ſeven. Take 48, a multiple of 6 and of 8, firſt let us conſider it as a multiple of 6, the difference of ſix and ten is 4, multiply 4 by 4, you have 16, add 8, you have 24, another multiple of ſix leſs than the former. Let us conſider next 48 as a multiple of eight: the difference of eight and ten is two, multiply 4 by 2, you have 8; add 8, you have 16, another multiple of 8. It appears by this, that what at firſt ſeem'd peculiar to the number 9, ſeemed ſo only, becauſe the difference of nine and ten is but one, and that the multiplying any number by an Unity does not alter it. Mr. *De Cury*, who has been a Teacher of the Mathematicks at *Cambray*, has found out a Demonſtration

[q] Ibid. pag. 1186.

monſtration of all this; but, ſays Mr. *de Fontenelle*, it was too algebraical to be inſerted in the Hiſtory of the Academy. In the cloſe of this Article, Mr. *de Fontenelle* ſays, that if the Progreſſion of Numbers, which at preſent is but ten, had been of more or leſs numbers, the laſt number but one would have took the place of nine. As he does not give a Demonſtration of this, we think it will be curious enough to give Inſtances of it in this Article.

SUPPOSE then the Progreſſion be of 12 numbers inſtead of 10, and to avoid Confuſion, let us expreſs the Progreſſion in *Greek* Letters thus:

α, β, γ, δ, ε, ζ, η, θ, κ, λ, μ, α0.
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

THE Figures, which expreſs any number, multiple of 11, being ſumm'd up, muſt make eleven, or another multiple of eleven leſs than that which is propoſed: in this new Progreſſion 121 (a multiple of eleven) will be expreſſed thus λα, λ ſtands for 10[m], α for 1, 10 and one make eleven; again, ζε will ſtand for 77, another multiple of eleven; ζ is ſix, ε is 5, 6 + 5 = 11.

THIS ſame number ζε, (77) is a multiple of ſeven: the difference of ſeven and twelve is 5, multiply ζ (6) by 5, you'll have 30 (βζ) add ε(5), the Sum is 35 (βμ) another multiple of ſeven: again multiply β (2) by 5, you'll have λ(10), add μ (11) it will make ακ (21), a new multiple of ſeven; continue the ſame working, you will find αβ (14), and finally μ (7). Thus it

[m] That is, 12 times ten Unities; as in the ordinary Progreſſion in 91, 9 ſtands for ten times 9 Unities.

it appears, that theſe Peculiarities of the Numbers, are occaſioned by the particular way of reckoning by a Progreſſion of ten Numbers. We could eaſily make it appear, that the ſame will happen in any other Progreſſion, and in higher numbers, if we were not afraid of tiring the Reader; they that are skill'd in Arithmeticks, may eaſily try it, after the hints we have here offered.

THE next Article treats of the *Game at Even or Odd*. One would think, that when a Perſon takes a number of Counters in his Hand, and propoſes to another to gueſs even or odd, there is no more Advantage in ſaying the one than the other; becauſe there are not more even numbers than odd ones: but Mr. *Mairan* has found out and demonſtrated, that there is always more Probability to win, by ſaying *odd*, than by ſaying *even*. Here follows the Demonſtration of this ſeeming Paradox.

SUPPOSE the number of Counters in a Purſe, out of which I am to take ſome in my hand, to make my Party gueſs even or odd, be odd; as for inſtance 3. In this caſe I can take but 1, 2, or 3 Counters; here you ſee there are two Chances for *odd*, and but one for *even*; therefore the Advantage of gueſſing odd, is two againſt one, that is $\frac{1}{2}$. If the number of Counters be 5; I may take, 1, 2, 3, 4, or 5, there being here 3 Chances for odd, and but two for even; the Advantage for odd is 3 againſt 2, that is, $\frac{1}{3}$. If the number of Counters in the Purſe be 7, the Advantage for odd will be $\frac{1}{4}$. Therefore the Advantage for ſaying odd, when the number of Counters in the Purſe is odd, may be expreſs'd by the following Series, each Term

Term of which anſwers to the numbers of Counters in the Purſe.

1, 3, 5, 7, 9, &c.
$\frac{1}{1}$ $\frac{1}{2}$ $\frac{1}{3}$ $\frac{1}{4}$ $\frac{1}{5}$ &c.

By which it appears, that if there was but one Counter in the Purſe, the Advantage of ſaying odd would be infinite, ſince it would be 1 againſt 0.

If we ſuppoſe the number of the Counters in Purſe be even, there will be no greater Advantage in gueſſing odd than in gueſſing even, becauſe in that caſe the Chances are equal.

But as in playing at Even or Odd, it is generally unknown whether the number of Counters in the Purſe is even or odd, and it can be either, the Advantage for ſaying odd is leſs by half, than it would have been, if it had been known that the number of Counters is odd; therefore the Series, which in this laſt Caſe was $\frac{1}{1}$, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, &c. becomes now, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{6}$, $\frac{1}{8}$, $\frac{1}{10}$. &c. It appears alſo by this Series, that the Advantage for ſaying odd decreaſes, when the number of Counters in the Purſe increaſes; becauſe 1 being always the difference of the odd numbers above the even numbers, this 1 becomes leſs and leſs in proportion to the whole number, as the number increaſes. This is obvious to any one that caſts his Eye upon the foregoing Series.

To make the Game equal, it ſhould be known, whether the number of Counters in the Purſe be even or odd; if it be even, this alone makes the Game equal; if it be odd, it ſhould be known further, how many Counters there are in the Purſe: ſuppoſe 7; in this caſe, he that is to gueſs muſt lay down one fourth of the

the Money more than his Party; ſuppoſe 4 Shillings againſt three: then the Game will be perfectly equal on both ſides. We make uſe here of the firſt Series, and not of the ſecond, becauſe in the ſecond it is ſuppoſed, that the number of Counters may be even or odd; whereas to make the Game equal, it muſt be known which of the two it is. Mr. *de Fontenelle* makes ſome other Obſervations upon this Subject, after Mr. *De Mairan*; but we think it needleſs to tranſcribe them here.

WE find in this Hiſtory ſeven ſhort Deſcriptions of ſo many Engines or Machines, which have been approved of by the Royal Academy; but as an Account of them would require a great many Words, we muſt refer the Reader to the Original itſelf.

IT is well known, that when any Member of the Royal Academy dies, Mr. *De Fontenelle* is always obliged to make an Encomium upon him: we here meet with two of theſe Encomiums; the former of Father *Reyneau*, the other of the *Mareſchal de Tallard*. An Account of the firſt, we preſume, will not be unacceptable to the Reader.

*Charles Reyneau* was born in the Year 1656. He entered among the Fathers of the *Oratory* when he was twenty Years of Age; his Superiors ſent him to teach Philoſophy at *Toulon*, and afterwards at *Pezenas*. Father *Reyneau* followed the new Philoſophy, that is, that of *Carteſius*; which he could not profeſs, without being acquainted with Geometry: what made him the more apply himſelf to that Science, was, that in 1683, he was appointed to teach Mathematicks at *Angers*. All the Motives imaginable conſpired to encourage him in this Study

Study: his Genius for Mathematicks, the Pleaſure, ſo natural to Man, to ſpread and communicate to others, what he likes himſelf; the Deſire he had of being uſeful, a Deſire ſo effectual upon an honeſt Mind; his Inclination to perform his Duty, and perhaps his Love of Glory, (tho' he did not perceive it himſelf.) He ſtudied all the wonderful Improvements of Modern Geometry; and for the uſe of his Scholars he undertook to bring into a methodical Syſtem, the moſt uſeful Diſcoveries in Mathematicks, made by *Carteſius*, Sir *Iſaac Newton*, Mr. *Leibniz*, the two Brothers *Bernoulli*; and what was diſperſed in the *Acta Lipſienſia*, the Memoirs of the Royal Academy of *Paris*, and in other Books more ſcarce or leſs known. From theſe ſeveral Materials, he compoſed his *Analyſe Demontrée*, which he publiſhed at *Paris* in 1708, in two Volumes, in 4*to*. after having been employed 22 Years in teaching Mathematicks at *Angers*.

ONE could not, ſays Mr. *De Fontenelle*, form a regular Work, by joining together all the Hiſtorians or Chronologers, nor even the Natural Philoſophers; their Schemes are too oppoſite; they are like Metals that won't mix. But all the Geometers are *ſimilar*, all their Ideas are of the ſame kind, and may be connected together: yet it is not always an eaſy thing to connect them. Whatever Geometers have invented, is true; but they took different ways to come at the almoſt infinite number of Propoſitions they have found out; theſe muſt be gathered, and connected in ſuch a manner, that they may all be drawn from the ſame general Principle. When they are thus linked together, they are of much greater Ad-

advantage to the Publick; and if the first Inventors of them are more to be admired, he that knew how to render them generally useful, deserves more thanks.

THO' the Success of the best Mathematical Books be very slow, says Mr. *De Fontenelle*, because few Persons are able to understand them; yet Father *Reyneau*'s *Analyse Demontrée* was very quickly applauded, because they who made use of it to guide them in the Study of the new Geometry, found they had been well guided: and that Book is at present so much esteem'd, at least in *France*, that Father *Reyneau* is become the *Euclid* of the profound Geometry; and they, that will enter into its Mysteries, must begin with reading, and following the Method of the *Analyse Demontrée*. This is what Mr. *De Fontenelle* says: we don't pretend to detract from the Merit of Father *Reyneau*'s Work, which we have read with pleasure; but we must own, that in several places he is a grea deal to prolix; he often gives several Methods of solving Problems, where one or two might have been sufficient. Besides this, his seventh Book is not very useful; in the third Section especially, and in the beginning of the fourth, he explains his Methods for finding out different Series to raise *complex Quantities* to any Power, and to extract the Roots of them; but all this may be done a great deal easier in Sir *Isaac Newton*'s way.

FATHER *Reyneau* having published his *Analyse Demontrée*, which is intended for those only, who being acquainted with the first Principles of Mathematicks, desire to dive deeper into it; thought it his Duty, to be also serviceable to young Beginners. He printed in 1714, a Book of

of *Elements*, intitled *La Science du Calcul*, of which the Royal Licenſer of Books, a competent and impartial Judge, ſays, that *tho' we had already ſeveral Books upon that Subject, we had yet occaſion for this, in which every thing is treated as fully as is neceſſary, and with all the Accuracy and Clearneſs that can be deſired.* The firſt Volume only of his *Science du Calcul* is yet publiſhed; and the greateſt part of the Materials, that are to make up the ſecond, have been found among his Papers, but they want to be put in order, and this ſhall be done by a Friend of Father *Reyneau*, namely, Father *Maziére*, who has carried a Prize in the Royal Academy of *Paris*.

WHEN by the Regulation, made in 1716, that Academy acquired new Members, under the Title of *Free-Aſſociates*, *Aſſociez libres*, Father *Reyneau* could not fail to be one of them; and ſince that time, he paid a conſtant Attendance to their Aſſemblies, and always hearken'd with an inquiſitive Attention to whatever Subjects were there treated.

TOWARDS the latter end of his Life, his Health being impar'd, he was obliged to take more care of himſelf, and to abate of his Study and other Labours, and decaying every day, he died *February* the 24th, 1728, aged about ſeventy two Years.

MR. *De Fontenelle* gives him this Character, that he was a very pious and humble Man, and a good Chriſtian. He led a very ſimple and plain Life; Study, Prayers, and two mathematical Works are all the Incidents of it. He had few Acquaintances, his moſt intimate Friends were Father *Malebranche*, and the Chancellor of *France*.

THE Mareſchal *de Tallard*'s Encomium is to be found here, only becauſe he was a Member of the Royal Academy; but as there is nothing in that panegyrical Diſcourſe, that relates to the Republick of Letters, or that ſeems any way entertaining, we think it needleſs to give an Account of it.

*In our next Journal we'll give an Abſtract of the moſt curious Memoirs contained in this Volume.*

## ARTICLE XVI.

*A* GENERAL DICTIONARY HISTORICAL AND CRITICAL, *in which a new and accurate* TRANSLATION *of that of the celebrated Mr.* BAYLE *is included. The whole containing the Hiſtory of the moſt illuſtrious Perſons of all Ages and Nations, particularly thoſe of* Great Britain *and* Ireland, *diſtinguiſhed by their Rank, Actions, Learning, and other Accompliſhments.* In Folio.

NUMBER I. pagg. 80.

LONDON: *Printed by* NICHOLAS PREVOST, *againſt* Southampton-ſtreet *in the* Strand.

THIS is the beginning of a Work, whoſe Importance is ſuch, that it muſt neceſſarily be acceptable to the Public. 'Tis the firſt of the kind that was ever attempted in *England*, or in any other Country, probably upon account of the vaſt Difficulties that attend a due Execution of it. For as it cannot be perform'd by

by one ſingle Man, ſo the ſeveral Authors muſt not only underſtand *Greek*, *Latin*, and even the Oriental Languages, but be Maſters of the modern Tongues; and beſides the Knowledge of Hiſtory, Arts and Sciences, muſt have a critical Taſte, and be exerciſed in the Art of Writing. And a Circumſtance that is abſolutely requiſite in all learned and ingenious Performances, but more particularly in a Work of this kind, is, that the Authors muſt write with pleaſure, each of them on the Subject in which he is moſt converſant: for very few are capable of writing upon all. And therefore ſuch Writers as have a Taſte for Poetry and the Belles-Lettres; ſuch whoſe Inclination leads them to Hiſtory, to Divinity, or Philoſophy; ſuch as have a Fondneſs for the Mathematicks or Phyſicks; ſhould each treat of thoſe Articles, which are relative to the Art or Science for which they have a Genius. From all this 'twill appear, that the Authors of ſuch a Work muſt not be forced into it thro' neceſſity, as is the Misfortune of ſome, who therefore are oblig'd to write in a perpetual hurry, and toil like ſo many Day-labourers. Whether the Gentlemen concerned in this Work are well qualified for it, will appear by the firſt Number they now publiſh, tho' as they themſelves obſerve, "ſome "Allowances may juſtly be claim'd from the "Conſideration of the Difficulties, they muſt "unavoidably have met with, at the firſt ſet-"tling and digeſting ſo comprehenſive and ar-"duous a Work." To this therefore we ſhall refer our Readers, and content ourſelves with tranſcribing their Plan, as prefix'd to their N°. I.

"MR. *Bayle*'s Dictionary was ſo generally
"eſteem'd, that it not only bore two Im-
"preſſions in his Life-time, in 1697 and 1702,
"but has ſince been reprinted at *Geneva* in
"1715, at *Rotterdam* in 1720, with his poſt-
"humous Additions (which were reprinted at
"*Geneva* in 1722, by way of Supplement) and
"laſtly at *Amſterdam* in 1730; and notwith-
"ſtanding the great Freedom with which the
"celebrated Author delivers himſelf on all oc-
"caſions, yet a very beautiful Edition of this
"Work is now printing in *France*. And indeed 'tis
"a Library of itſelf, a noble Treaſure of Erudi-
"tion, in which an Account is given of the Lives
"and Writings of a Multitude of remarkable
"Perſons, of different Ages and Nations. *It*
"*differs* * *almoſt entirely from that of* Moreri.
"*'Tis a Dictionary of a new and ſingular Kind,*
"*and comprehends a prodigious Variety of Par-*
"*ticulars. In the Text or Body of the Articles,*
"*Mr.* Bayle *gives a ſuccinct, tho' very exact*
"*Account of thoſe Perſons whoſe Lives he writes:*
"*but then he fully gratifies the Reader's Curioſity,*
"*by the Remarks ſubjoin'd to the Text, which are*
"*a Commentary on it. He there draws the Cha-*
"*racters of ſuch Perſons, relates the Particulars*
"*of their Lives, diſcovers the ſeveral Springs of*
"*their Actions, and examines the Judgment*
"*that has been, or may be formed of them. He*
"*expatiates on the moſt important Articles of Re-*
"*ligion, Morality, and Philoſophy; and ſome-*
"*times the Text ſeems to be written merely for*
"*the ſake of the Notes. The Actions or Senti-*
"*ments of an obſcure and almoſt unknown Perſon*
"*give him an Opportunity of entertaining and*
"*in-*

* See Mr. Des Maizeaux's *Life of Mr. Bayle*, prefix'd to the laſt French Edition of his *Dictionary*.

"*inſtructing the Reader. Thus ſeveral Articles*
"*which at firſt ſeem to promiſe little or nothing,*
"*are often illuſtrated with the moſt curious Parti-*
"*culars. He has every where performed the part*
"*of an exact, faithful, and diſintereſted Hiſto-*
"*rian, as well as of an impartial, penetrating,*
"*and judicious Critic,* &c."

"THE uncommon Applauſe this Work ſo
"juſtly obtained, made thoſe of our Nation,
"who did not underſtand the Original, very
"deſirous of an *Engliſh* Tranſlation; and ac-
"cordingly it was tranſlated. But as this Ver-
"ſion was undertaken by ſeveral Perſons, moſt
"of whom were not only unacquainted with the
"Author's Style and Manner, but unskill'd in
"the *French*, and even in their own Tongue, it
"was univerſally condemned, eſpecially by the
"beſt Judges, who were particularly offended
"to find the Work caſtrated in ſeveral Places.
"Theſe Defects were prejudicial to the Book-
"ſeller's Intereſt, as well as highly injurious to
"the Author; and indeed the whole appear'd
"to be an Impoſition on the Public: and yet
"ſo great was Mr. *Bayle*'s Fame, that this
"Tranſlation, which was at firſt ſold very
"cheap, was afterwards purchas'd at an exor-
"bitant Price.

"BESIDES theſe great Defects, the *Greek*,
"*Latin*, *Spaniſh*, and *Italian* Quotations were
"not tranſlated; and there being a multitude
"of them, moſt of which are very curious,
"ſuch Readers as did not underſtand thoſe Lan-
"guages remained Strangers to a conſiderable
"Part of the Work. We have remedied this
"Imperfection, and in ſuch a manner as we
"hope will not diſpleaſe. The Verſions of the
"Citations from the Claſſics are borrow'd from
"our moſt eminent Tranſlators; and where

" we had no Tranſlations, we ourſelves have " attempted them. With reſpect to the modern " *Latin*, *Spaniſh*, *Italian*, and *French* Poets, " cited by Mr. *Bayle*, we either render them in " Verſe, or endeavour to convey the Senſe and " Spirit of them in poetical Proſe. This, and " the prodigious Variety of Subjects, Styles, " and eſpecially the Quotations from the old " *French* Writers, were almoſt ſufficient to de- " ter us from attempting this Tranſlation, tho' " the inimitable Author himſelf had not been " ſo vaſtly difficult.

" FROM the above-mentioned Conſiderations " we believ'd, that a new Tranſlation of this " excellent Work would be acceptable.

" BUT as Mr. *Bayle* did not propoſe to com- " pile a general Dictionary, and made choice of " ſuch Articles only as beſt ſuited his Views, or " for which he had Materials already prepar'd; " he omitted a great many Perſons, illuſtrious " for their Rank and Dignity, as Emperors, " Kings, Princes, *&c.* or conſpicuous for their " Knowledge in the Arts, the Sciences, and polite " Literature. We have therefore endeavour'd " to ſupply this Omiſſion, by interſperſing Ar- " ticles of ſuch famous Perſonages throughout " the Dictionary of Mr. *Bayle*, whoſe Articles " we have likewiſe enlarged and compleated, " wherever we apprehended it to be neceſſary. " But with regard to our additional Articles, " our View has been to make the Work curi- " ous and inſtructive, rather than voluminous; " for which reaſon we have excluded from them " whatever relates to Geography, as being fo- " reign to a Work of this kind."

WE cannot but obſerve here, that this Me- thod of interſperſing the additional Articles, ſo

as

as to form one Body of the whole, is perfectly well calculated for the conveniency of Readers. For in case these Additions were printed in separate Volumes, the Reader must have both Mr. *Bayle*'s Dictionary and these Volumes before him, and be obliged to turn perpetually from the one to the other. Besides, in order to make these Supplements in some measure intelligible and complete, several things must be brought into them from Mr. *Bayle*'s Dictionary, and such Repetitions would swell the supplemental Volumes; not to mention the Confusion this would create. But all these Inconveniencies are avoided by joining them together in the same Order and in the same Work.

"WE have selected from the *French*, *Italian*, "*German*, *Dutch*, &c. Historical Dictionaries, all "such Particulars as we imagined would improve "our Plan: however, these Dictionaries were "not barely transcrib'd, we having not only "corrected the Errors with which they abound, "but made very considerable Additions to such "Articles as we have extracted from them. "The Reader will likewise meet with a great "number of new Articles, all which have been "carefully drawn up from the original Authors, "and generally in Mr. *Bayle*'s manner; that is, "with critical and other Remarks subjoin'd "to the Text, which will render the Work "less voluminous.

"THE *French* Editors of *Moreri*'s Dictionary "being retain'd by the Booksellers of *Paris*, "were more industrious to swell the Work, "than to make it useful to the Public. As "to ourselves, we are determined to insert such "Particulars only as we presume may be es- "sential. These Editors, who promis'd an Uni

" verſal Hiſtorical Dictionary, confin'd it too
" much to the *French* Nation; whence it is,
" that ſo many Articles are there found relating
" to the Genealogies of the Families of *France*,
" and ſo few relating to other Countries, eſpe-
" cially *Great Britain* and *Ireland*. We have
" therefore attempted to ſupply what was wan-
" ting on this occaſion, with as much Brevity as
" was conſiſtent with our Deſign, and have
" been particularly careful to do juſtice, ſo
" far as lay in our power, to the eminent Men
" of our own Country. We ſhall be greatly
" obliged to thoſe Gentlemen who will furniſh
" us with Memoirs, and to ſuch as ſhall can-
" didly point out any Errors we may commit
" in the courſe of ſo laborious an Undertaking.

" EASTERN Hiſtory is a ſpacious Field,
" and furniſhes very entertaining and extraordi-
" nary Incidents. The Genius, Turn of Mind,
" Manners and Cuſtoms of the various Nations
" it treats of, differ ſo much from thoſe on this
" part of the Globe, that an Account of their
" moſt celebrated Perſons cannot but pleaſe
" an inquiſitive, intelligent Reader. We there-
" fore hope, that our Reſearches into that Hi-
" ſtory, ſince it is ſo little known among us,
" will be agreeable; eſpecially as we have not
" barely had recourſe to *Herbelot*'s Dictionary,
" and other Works on that Subject, written in
" the *European* Languages, but to the Oriental
" Authors and Manuſcripts.

" THIS may ſuffice concerning our general
" Plan; and we hope, that what we now offer
" to the Reader will not fall below it, with
" reſpect either to the Matter or the Execution;
" tho' ſome Allowances might juſtly be claimed
" from the Conſideration of the Difficulties,

" which

"which we must unavoidably have met with "at the first settling and digesting so com- "prehensive and arduous a Work."

THESE Gentlemen afterwards complain of the injurious Treatment they met with, from a Sett of Booksellers, who having employ'd People to make *a complete and accurate Translation* (as they are pleased to call it) of Mr. *Bayle*'s Dictionary; trusting in their numbers, and their powerful Interest in the News-papers, by an unheard-of Piece of Injustice, would not suffer the Authors of this general Dictionary to advertise in them.

"WE cannot (say these Gentlemen) here a- "void taking notice of the Usage which we "have met with from the Undertakers of a pre- "tended Translation of Mr. *Bayle*'s Dictiona- "ry, who have endeavour'd, by all the Ar- "tifices imaginable, to prevent the Public "from knowing any thing of our Design. "Does not this Conduct betray an extreme "Diffidence of their own Version? And must "not such a Partiality make all their subse- "quent Efforts against us ineffectual with all "Persons of Judgment and Candor? And "since they have thus appear'd the Aggressors, "we may be allow'd to say, that it was impru- "dent as well as unjust in them to give us so "much occasion of Resentment, whilst their "own Translation is so obnoxious to censure, "with regard to the Inaccuracies of the Style, "the flagrant Mistakes of the Original, and "the false Translations of the *Latin*, *Greek*, "and *Italian* Quotations. This every one will "be convinc'd of, from a few cursory Observa- "tions we have made upon their first Number, "of which we shall give a short Specimen;

" tho' a ſlight Attention in their Readers might " have ſpar'd us this Trouble.

" But we ſhall premiſe this general Re- " mark concerning their pretended Tranſlation, " upon the moſt candid and impartial View of " it, that 'tis either a Tranſcript of the former " with its Errors, and a few ſlight Alterations " in the Style; or that wherever a new Verſion " is attempted, it has added new Blunders to " the former."

## FALSE TRANSLATIONS OF THE GREEK.

### I.

*The Original.*

ΑΒΔΗΡΑΣ ΚΟΡΑΣ.

*The juſt Tranſlation.*

Abdera the Virgin.

*The pretended Tranſlation.*

P. 17. Marg. Note (2) upon Note [*A*].

The Maid of Abdera.

The Context might have directed the Tranſlators to the true ſenſe of the words; for we are there told, that *the moſt learned Antiquaries* (the word in the original is *Medailliſtes, Medalliſts*) *underſtood it of Diomedes's Siſter, who founded Abdera, and gave her name to the city.*

### II.

*The Original.*

ἀεροβατῶν τρόπον τινα.

*The juſt Tranſlation.*

He flew thro' the air, and over rivers, ſeas, *&c.*

*The pretended Tranſlation.*

P. 4. Note [*B*] of the Article ABARIS.

As if he had been *an inhabitant of the air.*

They miſunderſtood the word ἀεροβάτης, which ſignifies to *walk*, or *paſs thro' the air*, and not to *inhabit* it. Porphyry, in his Life of Pythagoras, tells us that Abaris

Abaris had the ſurname of Ἀιθεροβάτης, *incedens per aerem*, i. e. *one who paſs'd thro' the air*; which Epithet is analogous to ἀεροβατῶν, which they render *an inbitant of the air*. The old Tranſlation had this paſſage more exactly.

## FALSE TRANSLATIONS OF THE LATIN.

### I.

*The Original.*

Poſt *diſceſſum* ejus, qui mihi præproperus viſus eſt.

*The juſt Tranſlation.*

After his *Departure*, much too ſoon for me.

*The pretended Tranſlation.*

P. 26. Note [*D*].

After his *Death*, which ſeem'd to me too haſty.

### II.

*The Original.*

Ut quoties *mihi* a ſcholis *reverſo* vacaret.

*The juſt Tranſlation.*

As often as I was at leiſure, upon my return from the Schools.

*The pretended Tranſlation.*

P. 27. Marg. Not. (*c*).

That as often as *ſhe was at leiſure*, upon my return from the Schools.

### III.

*The Original.*

Crebriùs oculos amor in ſe reflectebat, quam lectio in *ſcripturam* dirigebat.

*The juſt Tranſlation.*

We gaz'd more frequently on one another, than on the *Leſſon*.

*The pretended Tranſlation.*

P. 28. Note [*H*].

Love oftner turn'd my eyes on her, than *the Intention of Reading* directed them to the *Scripture*.

Here *Scriptura* is tranſlated *Scripture*, which it never ſignifies, unleſs the epithet *Sacra* be added to it. It means only *Writing*.

IV.

IV.

*The Original.*

Ex *noſtrorum* animadverſionibus.

*The juſt Tranſlation.*

The Animadverſions *of Proteſtants*.

*The pretended Tranſlation.*

P. 21. Note [B].

*My* Animadverſions.

*Noſtrorum* here means *thoſe of our Religion*, &c. as appears from the Context. The ſame Error occurs in the Verſion of the Quotation that immediately follows, where *ex* ſuorum, *hoc eſt* Hæreticorum *hominum animadverſionibus*, is rendered *his own*, that is, *the Animadverſions of* an Heretic.

V.

*The Original.*

Rabbini, & *ex iis* Calvinus.

*The juſt Tranſlation.*

The Rabbins, *and after them* Calvin.

*The pretended Tranſlation.*

P. 23. Note [B] ABEL.

The Rabbins, *and among them Calvinus*.

This ſuppoſes *Calvin* to be a *Rabbin*; and it is plain they knew not who he was, when they call'd him *Calvinus*, contrary to the general cuſtom of our Engliſh Writers.

VI.

*The Original.*

Scilicet ut ipſi prævalentes me *interficiant*.

*The juſt Tranſlation.*

And they ſhould ſo far *prevail as to kill me*.

*The pretended Tranſlation.*

P. 32. Note [T].

To ſuffer them to *prevail over me*.

Here the moſt eſſential Word, *interficiant*, *kill me*, is entirely omitted in the Tranſlation.

FALSE

## FALSE TRANSLATIONS OF THE ITALIAN.

### I.

*The Original.*

Per innanzi *vi contentavate* d'un poco di licenza; *hora, la volete* del pari; *fra poco, vorrete* eſſer ſoli, & cacciar noi altri fuori del regno.

*The pretended Tranſlation.*

P. 14. Not. [C] of ABDAS.

The Tranſlation of this paſſage is full of Blunders; vi *contentavate* is tranſlated, THEY *pretend to be ſatisfied*, inſtead of, YOU *were ſatisfied. Hora, la volete del pari, then* THEY *deſire to be upon an equality*; inſtead of, *now* YOU *look upon yourſelves as equals. Fra poco, next*, inſtead of, *in a little time. Vorrete eſſer ſoli, & cacciar noi altri fuori del regno.* THEY *aſpire to govern alone, and at laſt they would drive us out of the Kingdom*; inſtead of, YOU'LL *be for reigning alone, and driving us out of the Kingdom.*

## FALSE TRANSLATIONS OF FRENCH.

### I.

*The Original.*

Le Livre d'où j'emprunte ceci, (*touchant une vieille traduction Françoiſe de la Bible interpolée*) a été fait par un Miniſtre Wallon, qui ne manque pas de ſe recrier ſur la hardieſſe que l'on a euë d'ajouter certaines choſes d'un côté, pendant que de l'autre on faiſoit des ſupreſſions. Double attentat: Verſion obreptice & ſubreptice; traditions pueriles inſérées: & néanmoins, on ne promet dans la Preface, *&c.*

*The juſt Tranſlation.*

The Book whence theſe particulars (*concerning an old interpolated French Tranſlation of the Bible*) was written by a Walloon Miniſter, who does not fail to exclaim againſt the audaciouſneſs of thoſe, who thus added or ſuppreſs'd, as they pleas'd. A double crime this! an obreptitious and ſurreptitious Verſion, inter-

interſpers'd with childiſh traditions! at the ſame time that the Preface promiſes nothing but, *&c.*

*The pretended Tranſlation.*

—written by a Walloon Miniſter, who fails not to exclaim againſt the impudence of adding in ſome places, and ſuppreſſing in others. But *he* is guilty of both: in *his own Verſion* he has artfully foiſted in ſome things, and drop'd others; beſides inſerting childiſh traditions; and yet *he* promiſes in the Preface, *&c.*

This is an egregious perverſion of the ſenſe of this paſſage, and ſuppoſes that the Walloon Miniſter had likewiſe given a Tranſlation of the Bible, and been guilty of the ſame faults which he had complained of in the old French Tranſlation; which is abſolutely falſe. The old Tranſlation of Mr. Bayle's Dictionary, which the Undertakers of the preſent *Complete and Accurate* one have themſelves ſo highly condemn'd, has given the juſt ſenſe of this paſſage.

II.

*The Original.*

Préceda le mariage des *deux freres.*

*The juſt Tranſlation.*

He died before the marriage of *the two brothers.*

*The pretended Tranſlation.*

P. 23. Note [*D*].

His Death preceded the marriage of HIS *two brothers.*

*His* is not in the Original: the two brothers here intended are Cain and Abel; but according to their Tranſlation, the latter would be dead and married at the ſame time. The old tranſlation is right in this paſſage.

III.

*The Original.*

Divers *jeux* de Rhetorique.

*The juſt Tranſlation.*

Several rhetorical *flouriſhes.*

*The pretended Tranſlation.*

P. 23. Marg. Not. (22).

Some rhetorical *pieces.*

They were not entire *pieces* or tracts, but only ſome occaſional ſtrokes of Rhetoric introduced in one of the

the books of Beſſelius. The old Tranſlation has rendered this better, *ſeveral rhetorical fancies.*

IV.

*The Original.*

Mais comme on n'a que trop de penchant à *entaſſer ſupoſitions ſur ſupoſitions* afin de *faire trouver* du merveilleux *en toutes choſes.*

*The juſt Tranſlation.*

But as Men are but too fond of *ſtarting a numberleſs multitude of hypotheſes*, purely to *ſhew* the marvellous *in every thing.*

*The pretended Tranſlation.*

P. 24 in the Text.

But as we are apt to *fancy* we *diſcover* the marvellous *in every ſtory of this kind.*

Here *entaſſer ſupoſitions ſur ſupoſitions* is not tranſlated; and *afin de faire trouver*, is render'd *to diſcover*, inſtead of *to ſhew*; and *en toutes choſes*, *in every ſtory of this kind*, inſtead of *in every thing*. The old Tranſlation is much more exact.

V.

*The Original.*

Sous pretexte de quelques *actions trés-ſales.*

*The juſt Tranſlation.*

Upon pretence of his having committed ſome *crimes of a very obſcene nature.*

*The pretended Tranſlation.*

P. 26. in the Text.

On pretence of *ſome ſiniſter management.*

The old Tranſlation has render'd it much more correctly, *under pretence of ſome* very foul actions.

VI.

*The Original.*

L'Ecolatre Anſelme.

*The pretended Tranſlation.*

P. 26. Text.

*His Schoolmaſter* Anſelm.

*His* is not in the Original. ECOLATRE does not ſignify a *Schoolmaſter*, but a Canon, who holds a Prebend in a Cathedral, by which he is obliged to teach Philoſophy and the *Belles Lettres* to his Brethren, and the Children of the Dioceſe. The old Tranſlators, probably,

probably, underſtood the ſenſe of this word much better than the preſent; tho' they have render'd it by a very unuſual term, viz. *the* Scholaſter *Anſelm.*

VII.

*The Original.*

Abelard lui tendit des pieges par ces deux *endroits.*

*The juſt Tranſlation.*

Abelard made theſe two *Paſſions* ſubſervient to his deſign.

*The pretended Tranſlation.*

P. 27. Text.

Abelard laid hold of thoſe two *Foibles* to enſnare him.

Here *endroits* is tranſlated *Foibles*; and conſequently, according to theſe Tranſlators, *Fulbert's deſire that his niece Heloiſe ſhould be made a Scholar*, was *one* of *his two Foibles.*

VIII.

*The Original.*

Ils s'abandonnerent *d'autant plus à ces ſortes de plaiſirs*, qu'ils n'en avoient *point gouté auparavant.*

*The juſt Tranſlation.*

Having never taſted ſuch joys before, *they* abandoned themſelves to them with the leſs reſerve.

*The pretended Tranſlation.*

P. 28. Text.

*He* indulg'd this pleaſure the more, as *he* had never before taſted it.

The old Tranſlation is right in this paſſage.

IX.

*The Original.*

Il ne *faiſoit plus que par maniere d'aquit* ſes fonctions publiques.

*The juſt Tranſlation.*

Abelard now *perform'd* his public functions *very careleſly.*

*The pretended Tranſlation.*

P 28. Text.

He *neglected* his public functions.

The old Tranſlation is much more exact.

X.

X.

*The Original.*

Il ſe choiſit un lieu de retraite *ſur les terres* du Comte de Champagne.

*The juſt Tranſlation.*

He then withdrew to the *territories* of the Count of Champagne.

*The pretended Tranſlation,*
P. 28. Text.

He choſe a retreat *upon the lands* of the Earl of Champagne.

*Terres* ſignifies the *territories* of ſome Lord or Prince, and not *lands*. Beſides, *to chuſe a retreat* UPON *the lands* of a perſon, is a very odd expreſſion. The old Tranſlation has render'd *Terres*, *Dominions*; which is more agreeable to the ſenſe.

XI.

*The Original.*

Lors qu'elle ne ſe trouvoit point d'humeur, ou que le reſpect de quelque fête ſolennelle *lui inſpiroit* quelque ſcrupule.

*The juſt Tranſlation.*

When *ſhe* was not in humour, or *was aw'd* by the ſolemnity of ſome Feſtival.

*The pretended Tranſlation.*
P 28. Note [*H*].

When ſhe was out of humour, or the ſolemnity of a Feſtival *inſpir'd* HIM with ſome ſcruple.

This ſuppoſes that Abelard chaſtiſed *her* on account of his own ſcruples. The old Tranſlation has render'd this paſſage right.

XII.

*The Original.*

Sous le nom de *Beauté*.

*The juſt Tranſlation.*

Under the name of *Beauty*.

*The pretended Tranſlation.*
P. 28. Note [*I*].

Under

Under the name of *the beauty*.

In the Original *Beauty* is repreſented as a perſon. The old Tranſlation is right in this paſſage.

XIII.

*The Original.*

Le bien public obligeoit *le Souverain.*

*The juſt Tranſlation.*

It was neceſſary theſe things ſhould be conniv'd at for the public good.

*The pretended Tranſlation.*

P. 30. Note [O].

The public good oblig'd *the Sovereign* to uſe this indulgence.

XIV.

*The Original.*

Les Jéſuites ne plaiſent point là *au Souverain.*

*The juſt Tranſlation.*

The *Government of Venice* does not care for the Jeſuits.

*The pretended Tranſlation.*

*Ibid.*

The Jeſuits there are diſagreeable to the *Prince.*

In theſe two paſſages the Tranſlators did not conſider that they were ſpeaking of the *Government of Venice*, where the words *Sovereign* and *Prince* are very improper.

XV.

*The Original.*

Un Seigneur *Breton.*

*The juſt Tranſlation.*

A Nobleman of *Britany.*

*The pretended Tranſlation.*

P. 31. [P].

A *Britiſh* Lord.

The word *Britiſh* can only be apply'd to *Great Britain*; whereas *Breton* means a native of *Britany* in France. The old Tranſlation has retain'd the word *Breton.*

XVI.

XVI.

*The Original.*

St. Jerôme, dont l'amitié pour *Paule ſervit d'entretien* aux médiſans.

*The juſt Tranſlation.*

St. Jerom, whoſe Friendſhip for PAULA *afforded an ample field* for detraction.

*The pretended Tranſlation.*

P. 31. Note [*T*].

St. Jerom, whoſe Friendſhip for PAULUS SUPPORTED HIM AGAINST CALUMNY.

Here *Paula*, a Lady, is miſtaken for a Man; and inſtead of St. Jerom's being *ſupported againſt calumny*, the caſe was juſt the reverſe. This paſſage, which is ſo wretchedly perverted here, is tolerably well render'd in the old Tranſlation.

XVII.

*The Original.*

Il ne ſe fit *nul ſcrupule.*

*The juſt Tranſlation.*

His Marriage did not raiſe the leaſt *ſcruple* in his mind.

*The pretended Tranſlation.*

P. 32. Text.

He made no *ſecret* of his Marriage.

The old Tranſlation has render'd this Paſſage right.

XVIII.

*The Original.*

C'eſt une marque *qu'elle avoit demandé cette faveur.*

*The juſt Tranſlation.*

Which *manifeſtly ſhews*, that ſhe had requeſted it as a favour.

*The pretended Tranſlation.*

P. 32. Note [*Y*].

*Probably* ſhe *might* petition for the favour.

The old Tranſlation is right in this paſſage.

## OMISSIONS.

### I.

*The pretended Tranſlation.*

P. 4. Marg. Note (3). upon Note [B] of ABARIS.
Theſe two verſes of Villon are left untranſlated

*Non eſt, le deuſt on vif bruſler,*
*Comme un chevaucheur d'eſcouvettes.*

Tho' they ſhould burn him as a hag,
He's none of thoſe....
Who of a broomſtick make a nag.

### II.

*The Original.*

On devoüoit une perſonne, & puis on l'aſſommoit à coups de pierre.

*The juſt Tranſlation.*

A Perſon was devoted to death, and afterwards ſton'd.

*The pretended Tranſlation.*

Omitted in p. 20. in the Text, line 7, after the words *an Act of Religion.* This was omitted in the old Tranſlation.

## IGNORANCE IN POINT OF LEARNING.

### I.

*The pretended Tranſlation.*

P. 9. Marg. Not. (76).

*Luneu* inſtead of *Luſneu.* *Banage* inſtead of *Baſnage.*

Theſe errors are barely tranſcrib'd from the old Tranſlation, and ſhew that the Tranſlators very often did not even conſult the Original.

### II.

*The pretended Tranſlation.*

*Ibid.* Marg. Note (*a*) in ABBEVILLE.

Father *L'Abbé*, inſtead of *Labbe*; and ſo in every other place where he is mention'd.

Such miſpelling of names creates great confuſion in Hiſtory. This name is right in the old Tranſlation.

III.

III.

*The pretended Tranſlation.*

P. 18. Marg. Not. 11. *Saumaiſe* inſtead of *Salmaſius*, as he is always call'd by us.

IV.

*The pretended Tranſlation.*

P. 29. Note [*M*]. *Mr.* Wallis inſtead of *Dr.*; whence we may preſume that they knew very little of that great man. The old Tranſlation ſtiles him *Dr.*

## INACCURACIES OF STYLE.

I.

*The Original.*

Dont l'imagination contagieuſe, & les paſſions vehementes *ſachent bien ſe faire valoir.*

*The juſt Tranſlation.*

Whoſe infectious Imagination and fiery Paſſions *work in a proper manner*, &c.

*The pretended Tranſlation.*

P. 19. Note [*H*].

Whoſe contagious Imaginations and vehement Paſſions *knew how to gain Ground*, &c.

The former Tranſlation has made tolerable ſenſe of this paſſage; but here it is abſolutely unintelligible.

II.

*The Original.*

S'il mourut *vierge*

*The juſt Tranſlation.*

Whether Abel died *without having known Woman.*

*The pretended Tranſlation.*

P. 23. Text.

Whether he died a *Virgin.*

A *Virgin* is an expreſſion never apply'd to a man in ſerious writings.

III.

*The Original.*

Adam & Eve ſortirent *vierges* du Paradis.

*The juſt Tranſlation.*

Adam and Eve *did not know one another*, whil they were in Paradiſe.

*The pretended Tranſlation.*

P. 23. Note [B].

Adam and Eve left Paradiſe *in a ſtate of Virginity.*

It is extremely improper in our language to talk of a man's being *in a ſtate of Virginity.* But perhaps they meant, that *Paradiſe was left in a ſtate of Virginity.*

IV.

*The Original.*

Qu'il (Abel) ſoit mort *Garçon.*

*The juſt Tranſlation.*

Died *without knowing Woman.*

*The pretended Tranſlation.*

P. 23. Note [D].

Die a *Batchelor.*

V.

*The Original.*

Qu' Abel a été *Vierge,* Pretre, & Martyr; trois *qualitez,* &c.

*The juſt Tranſlation.*

Abel died without knowing Woman, was a Prieſt and a Martyr; for which three *Qualities,* &c.

*The pretended Tranſlation.*

*Ibid.*

That Abel was a *Maid,* a Prieſt, and a Martyr; upon the account of which three *Qualifications,* &c.

Inſtead of *Qualifications,* the old Tranſlation has *Qualities,* which is much more proper.

VI.

*The Original.*

L'Ecriture témoigne qu'il *perit avec effuſion de ſang.*

*The juſt Tranſlation.*

The Scripture ſays, *his blood was ſpilt.*

*The pretended Tranſlation.*

P. 24. Note [G].

For the Scriptures witneſs, that *he died with effuſion of blood.*

*To die with effuſion of blood* is a very odd expreſſion. The old Tranſlation has render'd it much better, *that he periſhed by Bloodſhed.*

VII.

VII.

*The Original.*

Cherchant avec ardeur les occaſions de ſe ſignaler contre une Thêſe.

*The juſt Tranſlation.*

Seeking ſo eagerly to *ſignalize himſelf in diſputation*, &c.

*The pretended Tranſlation.*

P. 25. Text.

Greedily catching at every opportunity of *diſtinguiſhing himſelf againſt ſome Theſis.*

*To diſtinguiſh himſelf againſt ſome Theſis*, is a very whimſical expreſſion.

VIII.

*The Original.*

Embraſſer *la religion* des Chanoines Reguliers.

*The juſt Tranſlation.*

Enter'd among the Canons Regular.

*The pretended Tranſlation.*

P. 25. Text.

Embraced *the Religion* of the Regular Canons.

*Religion* is a Galliciſm for a *Religious Profeſſion.*

IX.

*The Original.*

S'il lui venoit quelque penſée, elle ne rouloit pas ſur quelque difficulté philoſophique; mais ſur des chanſons amoureuſes, qui furent chanteés long tems en pluſieurs provinces.

*The juſt Tranſlation.*

If ever he *ſtruck out a new Thought, it always turn'd on Love*, and not on an abſtruſe point of Philoſophy; and theſe *Thoughts* he work'd up into Songs, which were ſung for many Years in ſeveral Provinces.

*The pretended Tranſlation.*

P. 28. Note (1).

If any *new Thought came into his head*, it *turn'd* not upon any philoſophical difficulty, but *upon amorous Sonnets*; which were ſung a long time after in ſeveral Provinces.

The expreſſion of *a new Thought's coming into his head, which turn'd upon amorous Sonnets*, has ſomething of the jargon in it.

X.

*The Original.*

Quorum etiam carminum, ſicut & ipſe noſti, *frequentantur* & decantantur.

*The pretended Tranſlation.*

P. 28. Note [*I*].

Many of which ſongs are *favourites*.

*Favourite Songs* is a common phraſe; but *Songs which are favourites* is not Engliſh. Beſides, it is unaccountable how *frequentantur* in the original can poſſibly be tranſlated, *are favourites*.

XI.

*The Original.*

L'Abbé de S. Denis chaſſa *les Religieuſes* d'Argenteuil.

*The juſt Tranſlation.*

The Abbot of St. Denis expell'd the *Nuns*.

*The pretended Tranſlation.*

P. 31. Text.

The Abbot of St. Denis expell'd the *Religious* of Argenteuil.

The old Tranſlation has render'd it *Nuns*, as it ought to be.

XII.

*The Original.*

Il avoit lû quantité d'exemples de commerce impur entre des femmes & des hommes *mutilez*.

*The juſt Tranſlation.*

He had read of ſeveral men, who, tho' *mutilated*, did yet engage in an impure commerce with women.

*The pretended Tranſlation.*

P. 31. Note [*T*].

Having read many inſtances of criminal converſation between women and men, *who were diſabled*.

*Diſabled* is a ſtrange expreſſion for ſuch a defect in men. The old Tranſlators have render'd it with more propriety, *mutilated*.

XIII.

XIII.

*The Original.*

Aimoit ſi ardemment Abélard, quoiqu'on le lui eût *châtré*.

*The juſt Tranſlation.*

Had ſo violent a paſſion for Abelard, altho' he was *emaſculated*.

*The pretended Tranſlation.*

*Ibid.*

Fond of Abelard, tho' *unmann'd*, &c.

*Unmann'd* is an unuſual term in that ſenſe.

XIV.

*The Original.*

Fit tant de peur à l'accuſé, qu'il *interjetta appel au Pape*.

*The juſt Tranſlation.*

Which terrified him ſo much, that *he appeal'd to the Pope*.

*The pretended Tranſlation.*

P. 32. Text.

So terrified the accus'd, that he *interpos'd an appeal* to the Pope.

To *interpoſe an Appeal* is not Engliſh. The old Tranſlation has it much better, *he appeal'd to the Pope*.

INVERSION OF ORDER.

*The pretended Tranſlation.*

The Articles ABDERAME and ABDERUS are placed before ABDERA, which is contrary to the Order of the Alphabet.

AFTER this Catalogue of Blunders, one cannot but admire the Wiſdom of the Bookſellers in preventing the Publick from being made acquainted with the Deſign of theſe Gentlemen. But to be ſerious: Is not this a felonious Combination to deprive People of their Property? for we conceive that a Gentleman's Compoſition is as much his Property as Lands he

may have purchas'd. But if ſuch a Monopoly as this is ſuffer'd, no Works will be publiſh'd but ſuch as the Bookſellers ſhall condeſcend to honour with their Approbation; that is, ſuch as they themſelves have an extraordinary Intereſt in, how faulty and ſtupid ſoever they may be. But what can all this end in, but the Diſcouragement of Men of Genius and Learning, and conſequently of the Extirpation of Polite Literature, and of all thoſe Sciences which are the greateſt Ornament of the Mind?

CONDITIONS.

I. That the whole Work ſhall contain ſix Volumes in Folio.

II. Twenty Sheets ſhall be publiſh'd monthly, which will be ſent regularly to the Houſes of thoſe Perſons who will pleaſe to encourage this Undertaking.

III. The Price of every twenty Sheets will be Three Shillings and Six-pence, which it is preſumed will not be thought unreaſonable, conſidering the Labour ſuch a Work requires, and the Number of Books in moſt Languages that have been purchas'd to complete it.

Such Perſons as are willing to promote this Undertaking, are deſir'd to ſend in their Names and Places of Abode to NICHOLAS PREVOST, againſt *Southampton-ſtreet*, in the *Strand*.

## ARTICLE XVII.

## *The preſent State of* LEARNING.

### *ROME.*

DR. *Salinas* has publiſhed a new Edition of St. *Auguſtin*'s Life, written by *Poſſidius*, Biſhop of *Calama*, in *Africa*, his Diſciple:

*Sti.*

i. *Aurelii Auguſtini Hipponenſis Vita; Auctore . Poſſidio Calamenſi Epiſcopo. Ad MSS. Codd. ecenſita, notiſque illuſtrata, operâ & ſtudio D. oannis Salinas Neapolit. Can. Reg. Lat. ac Sac. heol. Lector.* In 8vo. He has put out at the me time, a Diſſertation containing the Life of oſſidius, compil'd out of St. *Auguſtin*'s Works, d other ancient Writings: *De Vita & Rebus ſtis S. Poſſidii Calamenſis Epiſcopi Diſſertatio, B. Auguſtini ſcriptis, Eccleſiaſticiſque Monuntis concinnata.* In 8vo.

THEY have lately reprinted here *Wading*'s nals of the *Franciſcan* Fryers: *Annales Mirum, ſeu trium Ordinum à S. Franciſco Inſtitutorum. Auctore A. R. P. Luca Wadingo Hiberno T. Lectore Jubilato, & Ordinis Chronologo. itio ſecunda locupletior & accuratior opera & io R. P. Joſephi Mariæ Fonſeca ab Ebora T. Lect. Jubilati, S. & U. Inquiſitionis Conſulis, S. C. Conſiſtor. Votantis, Epiſcop. Exatoris, Ord. Diſcreti, & in Rom. Curia Co Generalis.* In folio. 8 vol. *Wading* was at *Waterford* in *Ireland*, in the Year 8, and he died at *Rome* in 1657.

## *VENICE.*

R. *Berkeley's New Theory of Viſion*, &c. een tranſlated into *Italian: Saggio d'una a Teoria ſopra la Viſione del Sig. Georgio eley, ed un diſcorſo preliminare dello ſteſſo re. Tradotti d'all Ingleſe.* In 12mo. F. *John ard Piſenti* a Canon Regular *Somaſco*, and eſſor of Philoſophy, is the Author of that nſlation.

ncti *Aurelii Auguſtini Hipponenſis Epiſcopi* XXII *de Civitate Dei, caſtigati & illuſtrati Monachorum Pariſienſium Sancti Mauri.*

*In*

*In hac Veneta Editione accedunt Collationes J*
*ſephi Blanchini Monachi Veronenſis.* In folio.

THE IV. Tome of Cardinal *Bembo*'s Wor
has been deliver'd to the Subſcribers. It co
tains ſome Pieces never printed before.

SIGNOR *Antonio Valliſnieri* has publiſh'd
Collection of his Father's Works : *Opere Fiſi*
*Mediche Stampate & Manoſcritte del Kavali*
*Antonio Valliſnieri, raccolte da Antonio ſuo figl*
*uolo, Corredate d'una Prefazione in genere ſop*
*tutte, e d'una in particolare ſopra il Vocabola*
*della Storia naturale.* In folio, 2 vol.

THE new Editions of the Councils, in
Volumes in folio, will contain ſeveral Additio
digeſted by the Editor Signor *Nicolas Coleti*,
Prieſt of *Moſes*'s Church in this City. *Sac*
*ſancta Concilia ad Regiam Editionem exa*
*quæ olim quarta parte prodiit auctior, ſtudio Phi*
*Labbei, & Gabr. Coſſartii, &c. Nunc v*
*integrè inſertis Steph. Baluzii & Joh. Hardo*
*additamentis, plurimis præterea undecunque con*
*ſitis Monumentis, notis inſuper ac obſervationi*
*firmiori fundamento Conciliorum Epochas pr*
*puè fulcientibus, longè locupletior & emendati*

## *VERONA.*

THE ingenious and learned Marquis *M*
has publiſh'd a Letter to Baron *Bimard* con
ning ſome ancient Inſcriptions : *Scipionis M*
*feii Marchionis Epiſtola, in quâ tres eximi*
*nunquam anteà vulgatæ Inſcriptiones exhib*
*atque illuſtrantur.* In 4to. pagg. 14.

THE ſame Gentleman has put out his *V*
*illuſtrata*, in four Volumes, 8vo. The
contains the general Hiſtory of that City,
the Hiſtory of *Venice* from its Foundatio
the Arrival of *Charles* the Great in *Italy*.

ſecond contains an Account of the *Veroneſe* Authors; and the third a Deſcription of the moſt remarkable Things in *Verona*. The fourth Volume is a ſecond Edition of Marquis *Maffei*'s Treatiſe concerning the Amphitheatres, and particularly that of *Verona*.

M. *Vallaſari* deſigns to publiſh by Subſcription a new Edition of St. *Jerom*'s Works. *Sancti Euſebii Hieronymi, Stridonenſis Presbyteri, Opera. In decem Tomos diſtributa. Poſt Monachorum Ord. S. Benedicti, è Congregat. S. Mauri recenſionem, denuò ad MSS. Codices Romanos, Ambroſianos, Veronenſes, alioſque, nec non ad priores Editiones caſtigata, quibuſdam ineditis Monumentis, multiſque aliis S. Doctoris Lucubrationibus, ſeorſum tantùm antea vulgatis aucta, & Adnotationibus, Monitis, variiſque Lectionibus continenter illuſtrata. Opera & Studio Dominici Vallarſii Veronenſis Presbyteri. Opem ferentibus aliis in eadem Civitate Litteratis Viris, & præcipuè March. Scipione Maffeio.* In folio.

*Tumermanni* has put out Propoſals for printing by Subſcription *Longinus*'s Treatiſe of the *Sublime*. He intends to give the *Greek* Text, as it is in the *Oxford* Edition 1710, with four Tranſlations, a *Latin* one taken from the ſame *Oxford* Edition, the *Italian* of *Pinelli*, another *Italian* of *Giovanni Fulgano*, never yet publiſhed, and the *French* one, as printed at the *Hague* in 1729, &c. In 4to.

## *FLORENCE.*

F. *Orlandi* has given us the ſecond Volume of the ſecond Part of his *Orbis ſacer & prophanus*, dedicated to *Don Carlos*. *Orbis ſacer & prophanus illuſtratus. Pars ſecunda Europam continens. Volumen*

*ſecundum in quo Etruriæ Regalis, ſive Annonariæ Metropoles, tum Eccleſiaſticæ, tum Civiles, earumque Urbes & Loca explicantur. Opus Eccleſiaſticæ, & Prophanæ Hiſtoriæ, nec non Geographiæ ſtudioſis apprime utile. Auctore P. Franciſco Orlendio Ordinis Prædicatorum Magiſtro & in Univerſitate Piſana Theologicorum dogmatum publico Profeſſore.* In folio.

*Euſtathii Diaconi à Supplicibus Libellis, & Oratorum Magiſtri, poſtea Archiepiſcopi Theſſaloniſſenſis, Commentarii in Homeri Iliadem. Alexander Politus Florentinus de Cl. Reg. Scholarum piarum, nunc primum Latinè vertit, recenſuit, Notis perpetuis illuſtravit. Accedunt Notæ Antonii M. Salvini. V. Cl.* Tomus II. In folio.

## *PARIS.*

THE *Benedictines* have publiſhed the four firſt Volumes of their Edition of *Du Cange's Latin* Gloſſary: *Gloſſarium ad Scriptores mediæ & infimæ Latinitatis. Auctore Carolo Du Freſne, Domino Du Cange, Regi à Conciliis, & Franciæ apud Ambianos Quæſtore. Editio nova locupletior & auctior, Opera & Studio Monachorum Ordinis S. Benedicti è Congregatione S. Mauri.* In folio.

THERE will be two Volumes more, theſe four going no farther than the Letter *O*.

MR. *Titon du Tillet* has publiſhed a ſecond Edition of his *Parnaſſe François*, in a ſmall folio.

*Hiſtoire Romaine. Les Empereurs. Jule-Ceſar. Avec des Notes Hiſtoriques, Geographiques, & Critiques; des Gravûres en taille-douce, des Cartes Geographiques, & pluſieurs Medailles Authentiques. Par les RR. PP. Catrou & Rouillé,*

*de*

*de la Compagnie de Jesus. Tome* XVII. *depuis l'an de Rome* 705 *jusqu'à l'an* 710. In 4to.

DR. *Brown*'s Book of *Vulgar Errors* has been translated into *French*: *Essai sur les Erreurs Populaires, ou Examen de plusieurs Opinions, reçues comme vrayes, qui sont fausses ou douteuses. Traduit de l'Anglois de Thomas Brown, Chevalier & Docteur en Medecine.* 2 vol. 12mo.

*Tusculane de Ciceron sur le mépris de la Mort, traduite par M. l'Abbé d'Olivet de l'Academie Françoise. Avec des Remarques de M. le President Boubier, de la meme Academie, sur le Texte de Ciceron. On y a joint le Songe de Scipion.* In 12mo.

MR. *D'Olivet* has published a second Edition of his *French* Translation of *Cicero*'s Book *de Natura Deorum.*

*Dictionaire des Cas de Conscience, decidés suivant les principes de la Morale, les Usages de la Discipline Ecclesiastique, l'Autorité des Conciles & des Canonistes, & la Jurisprudence du Royaume. Par feus Messieurs de Lamet & Fromageau Docteurs de la Maison & Societé de Sorbonne.* In fol. 2 vol.

*La Vie de Mr. Bayle: par Mr. Des Maizeaux. Nouvelle Edition.* 2 vol. in 12mo.

*Lettres Philosophiques, Serieuses, Critiques, & Amusantes.* In 12mo.

*Reflexions Critiques sur la Poësie & sur la Peinture, par M. l'Abbé du Bos, Secretaire de l'Academie Françoise. Nouvelle Edition revuë, corrigée, & considerablement augmentée.* 3 vol. 12mo.

*Les Contes & Discours d'Eutrapel, par Noel du Fail, Seigneur de la Herissaye, Gentilhomme Breton; augmentés des Discours d'aucuns Propos Rusti-*

*Ruſtiques, facetieux & de ſinguliere Recreation: ou les Ruſes & Fineſſes de Ragot Capitaine des Gueux, &c. par le même.* 3 vol. 12mo.

## *AMSTERDAM.*

*Bernard* has juſt printed the fifth Volume of the Religious Ceremonies: *Ceremonies & Coutumes Religieuſes de tous les Peuples du Monde, repreſentées par des figures deſſinées de la main de Bernard Picart: avec une Explication Hiſtorique, & quelques Diſſertations curieuſes.* In folio. This Volume contains the Ceremonies of the *Greeks*, *Armenians*, *Lutherans*, and *Dutch Calviniſts*.

THE ſame Bookſeller has alſo printed *Superſtitions anciennes & modernes: Prejugés vulgaires qui ont induit les Peuples à des Uſages & à des Pratiques contraires à la Religion. Avec des figures qui repreſentent ces Pratiques.* In folio.

## *HAGUE.*

THEY have tranſlated into *French* Mr. *Tindal*'s Remarks upon *Rapin*'s Hiſtory of *England*; and Mr. *Whatley*'s Notes on *Rymer*'s Abridgment: *Remarques hiſtoriques & critiques ſur l'Hiſtoire d'Angleterre de Mr. de Rapin Thoyras, par N. Tindal, Maitre és Arts, & Vicaire de Grand Waltham dans le Comté d'Eſſex: & Abregé hiſtorique du Recueil des Actes publics d'Angleterre de Thomas Rymer; par Mr. de Rapin Thoyras; avec les Notes de Mr. Etienne Whatley.* 4to. 2 vol.

# HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

# VALUABLE BOOKS

Publiſhed in the ſeveral Parts of

EUROPE.

*Floriferis ut apes in ſaltibus omnia libant,*
*Omnia nos itidem.*——————— Lucret.

## NUMBER XXII.

Being the Fourth of VOL. IV.

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(Price One Shilling.)

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# HISTORIA LITTERARIA.

## ARTICLE XVIII.

CAROLI SIGONII MUTINENSIS Opera omnia, edita & inedita, cum notis variorum illuſtrium Virorum; Et ejuſdem VITA a CL. V. LUD. ANTONIO MURATORIO, Sereniſſimi Ducis Mutinæ Bibliothecario conſcripta. PHILIPPUS ARGELATUS Bononienſis nunc primum collegit, ſuaſque Animadverſiones in aliquot Sigonii Opuſcula adjecit, nec non Indicibus locupletiſſimis exornavit. Tomus I.

That is,

*The Works of* CHARLES SIGONIUS, *publiſhed by* PHILIP ARGELATI *of* Bologna, *with the Life of the Author, written by* LEWIS ANTHONY MURATORI. *Vol.* I. *Fol. Printed at* Milan. 1732.

THE Works of *Sigonius* are ſo vaſtly uſeful, I had almoſt ſaid neceſſary to all thoſe, who would have a perfect Knowledge of Hiſtory, that the Publick cannot but be extremely obliged to the learned *Philip Argelati*, who intends to publiſh all the Works of *Sigonius*, which were become very

ſcarce. The firſt Volume, which is now publiſhed, ſufficiently ſhews the Editor is every way qualified for the Task he undertakes. He gives us in his Preface an account of what he has performed in this Volume, and of what he intends to do in the following.

THE Works of *Sigonius* have been printed ſeveral times; but if the printed Editions only had been followed, we ſhould not have had all the Works of that celebrated Author; ſince ſeveral of them had never been publiſhed, and lay hid in ſome Libraries of *Italy:* Mr. *Argelati* has ſpared no Pains nor Coſt to get all thoſe Manuſcripts, and he tells us that he has been ſucceſsful in his reſearches; ſo that we may be ſure to have a compleat Edition of all *Sigonius*'s Works*; tho' Mr. *Argelati* ſays, that for ſome reaſons he cannot yet give us the Titles of the Manuſcripts he intends to publiſh.

HE has prefixed to this Volume the Life of *Sigonius*, which Mr. *Muratori* wrote at his requeſt; we'll give an account of it hereafter. Next follow the *Faſti Conſulares*; and, becauſe, ſince the time of *Sigonius*, ſeveral Diſcoveries and Obſervations have been made upon that Subject, which ſhew that *Sigonius* was ſometimes miſtaken, it was neceſſary to make ſome Remarks upon his *Faſti*. The learned and reverend F. D. *Joſeph Maria Stampa* has took that Task upon him: he has collected the Obſervations of the moſt famous Criticks, namely of *Petavius*, *Pighius*, and *Almeloveen*, to correct the *Faſti* of *Sigonius*, from the time of *Romulus*, to that of *Julius Ceſar*; and from that time, to the Death of *Auguſtus*, he has made uſe of *Mediobarbus*, *Pagi*, *Tillemont*,

* Except perhaps his Eccleſiaſtical Hiſtory. See hereafter, *Page* 318.

*Tillemont*, and *Blanchini*: from the Death of *Auguſtus*, to the Year of Chriſt 146, he has follow'd Cardinal *Noris*; and laſtly, from the Year 146, to 284, the famous *Peter Reland* has been his Guide. But he does not follow his Authors ſo ſcrupulouſly, as never to diſſent from them; for he ſometimes takes the liberty to confute them by his own Obſervations. And as in order to ſettle the Chronology, it was neceſſary to enlarge upon ſome particular Points, Father *Stampa* has interwoven his Notes with ſeveral Diſſertations. 1. Concerning the Year in which *Rome* was built, and that in which the Conſuls were firſt eſtabliſhed; of the Diviſion of the Year in Months and Days, made by *Romulus*, alter'd by *Numa*, and corrected by the *Decemviri*, &c. 2. Concerning the Spoils or Booty taken from the Enemy, and concerning the general Aſſemblies or *Comitia* of the *Romans*: alſo concerning the different Opinions of Chronologers, about the manner in which *Rome* was firſt peopled, and their way of reckoning the Year. He has alſo inſerted ſome other Diſſertations concerning the Year in which Chriſt was born, and that, in which he began to preach after his Baptiſm; concerning his laſt Paſſover, and the time he lived upon Earth, which he maintains, was thirty-three Years. Theſe Diſſertations of Father *Stampa* are joined with his Notes, and are put under the Text of *Sigonius*. Father *Stampa* has alſo added a Continuation to the *Faſti* of *Sigonius*, ſince the Death of *Auguſtus*, where *Sigonius* ends, to the time of the Emperors *Dioclefian* and *Maximian*, where *Sigonius* begins his Hiſtory of the weſtern Empire.

THE Books of *Sigonius*, concerning the weſtern Empire, have been illuſtrated by Fa-

ther *D. Januarius Salinas*, a Man perfectly ſkilled in the Hiſtory, and Laws of the *Romans*: He has alſo took care to diſtinguiſh the Orthodox Councils from the unlawful Meetings of the Hereticks. Thus much for the firſt Volume, and the Works which are now publiſhed.

THE ſecond Volume will contain the twenty Books of *Sigonius De Regno Italiæ*; that valuable Work will be rendred much more uſeful by the Cares of Mr. *Argelati* himſelf, and of *Joſeph Anthony Sexius*, Keeper of the Ambroſian Library at *Modena*. This Library has furniſhed him with a great many ancient Records, which were unknown to *Sigonius*. He will alſo make uſe of ſeveral Charters and *Diplomas*, ſome of which have never yet been printed: The Collection of the *Italian* Hiſtorians has alſo been a great help to him, for illuſtrating that particular Work of *Sigonius*.

MR. *Argelati* tells us, that he does not yet know in what order the other Works of *Sigonius* will be placed; but he aſſures us, that they will come out with the Notes and Obſervations of the Learned, either already printed, or intirely new: and particularly to the following Books of *Sigonius*, viz. *De Antiquo jure Civium Romanorum, Italiæ, ac Provinciarum, & De Comitiis, De binis Comitiis & Lege Curiata*, will be added *Prolegomena* by *Horatio Blanci*, and a continual Commentary by *John Madernus*, as alſo all the Notes and Obſervations that are to be found in *Gruter*'s *Theſaurus Antiquitatum Romanarum*. The Editor alſo informs us, that a very learned Man, but too modeſt to permit that his Name ſhould be publiſhed, has took care

are to illuſtrate *Sigonius*'s Books, *De Athenienſium & Lacedemoniorum Temporibus.*

*Sigonius* has alſo written a Work on the Republick of the *Hebrews*, and Commentaries on *Sulpicius Severus:* theſe were printed in his Lifetime; he alſo wrote the Hiſtory of the Chriſtian Church, in eight Books; it is probable this laſt Work has never been printed, for Mr. *Argelati* ſays, he wiſhes he may find it; if he does, he intends to print it with the two laſt mentioned, in a Volume apart, and to illuſtrate them all along with Obſervations: Mr. *Mafei* takes upon him to write the Notes upon the Books concerning the Republick of the *Hebrews*. The ſame learned Gentleman will alſo add to *Sigonius*'s Commentary on *Sulpicius Severus*, all ſuch Notes and Obſervations of other Commentators, as are any ways uſeful or material, corrected and improved by himſelf.

THE ſacred and the profane Hiſtory of *Bologna*, written by *Sigonius*, will alſo be printed in this Edition, with explanatory Notes; Father *Aloiſius Rabbi* has undertaken to illuſtrate the ſacred Hiſtory, and Mr. *Alexander Machiavel*, a learned Civilian, the Profane.

MR. *Argelati* himſelf, as he very modeſtly tells us, has endeavoured to illuſtrate the Life of *Andrew Doria*, written by *Sigonius*, by adding to it Copies of the ſeveral Treaties of Peace and other publick Tranſactions relating to that Prince: Theſe Copies have been communicated to our Editor, by Mr. *Nicholas Dominicus Mutius*. Mr. *Argelati* has alſo added ſome Remarks borrowed from the *Latin* and *Greek* Authors, to *Sigonius*'s Life of *Emilius Scipio*.

FINALLY, there is a Book intitled *Judicium de Romanæ Hiſtoriæ Scriptoribus*, which has been

aſcribed to *Sigonius*. Mr. *Argelati* tells us he has examined that Book carefully, and will print it with his Opinion, and with thoſe of ſeveral learned Men: And to render all the Works of *Sigonius* more uſeful, he has added to it ſeveral Maps, and large Indexes at the end of each Book.

WE come now to the Life of *Sigonius*, being perſuaded that the Publick will be pleaſed to find here an Account of that Great and Learned Man. He was born at *Modena* in the Year 1523 or 1524. He ſtudied *Greek* under *Franciſcus Portus*, one of the moſt learned Men at that time, and Father of the famous *Emilius Portus*. *Sigonius* being ſixteen Years old, was ſent by his Father to *Bologna*, where he applied himſelf to Logick and Philoſophy; he ſtudied alſo Phyſick in that celebrated Univerſity: but he did it rather to comply with his Father's deſire, than to follow his own Inclination; and when he was a little above twenty Years of Age, he left off the Study of Phyſick, and was received in the Houſe of Cardinal *Grimano*, Patriarch of *Aquileia*, with whom he ſtayed but a few Months. For, taking a turn to *Modena* in the Year 1545, either to ſettle ſome Family Affairs, or, which is more probable, being ſecretly invited by his Friends there; they prevailed with him to ſtay in that City, where he was made a Profeſſor of the *Greek* Tongue, in the room of *Francis Portus*, who had been elected Profeſſor in the Univerſity of *Ferrara*. But as *Sigonius* was in a manner ingaged with Cardinal *Grimano*, the Magiſtrates of *Modena* thought it their Duty to write a Letter to that Cardinal, acquainting him that they prevailed with *Sigonius* to ſtay with

them, and that they hoped the Cardinal would not be offended at it. He anſwer'd them in a very obliging manner, that he gave his conſent to what they had done; he alſo beſtows a very great Encomium on *Sigonius*.

*Sigonius* being now Profeſſor in his native Country, with a handſome Salary, applied himſelf very earneſtly to his Study; and all the time he could ſpare after his publick and private Lectures, he ſpent it in illuſtrating ancient Hiſtory. He was aſſiſted in this by *Lewis Caſtelvetro*, a Citizen of *Modena*, famous by his learned Works.

THE firſt Book *Sigonius* wrote, was the Life of *Cornelius Scipio Æmilianus*; this he compoſed in his younger Years, but *Caſtelvetro* adviſed him not to publiſh it yet. *Sigonius* complied with his Friend's advice, but he had ſoon reaſon to repent it: For *Anthonio Bendinello* hearing that *Sigonius* had attempted to write *Scipio*'s Life, went upon it himſelf, and finiſhed it in a little time, ſo that he publiſhed it at *Florence* in the Year 1549; which for that time at leaſt render'd *Sigonius*'s Labours entirely uſeleſs: However, ſome time after he publiſhed his Life of *Scipio*; whereupon he was accuſed by *Bendinello* himſelf of Plagiariſm, as though he had borrowed all his Materials from that Author. In his Defence, he appeals to both theſe Lives, and deſires that they might be compared, being confident that whoever compares his Life of *Scipio* with that of *Bendinello*, will be ſatisfied that he did not copy after *Bendinello*; he adds, that what he wrote of *Scipio* was exceedingly admired by *Peter Francis Contareno*, a Man of great Learning and Judgment.

*Sigonius* did ſoon convince the World that he was capable of greater Performances, in which he could not be liable to the Accuſation of Plagiariſm. He publiſhed the Commentaries on the *Faſti* and *Triumphs* of the *Roman* Commonwealth, from the building of *Rome*, to the time of *Tiberius*: Theſe Commentaries were firſt printed at *Modena* in 1550, dedicated to *Hercules* II. Duke of *Ferrara*; they were afterwards reprinted with Additions in 1556, dedicated to *Lawrence Priolo*, Doge of *Venice*: they have been ſince printed at *Baſil* in 1559, and at other Places ſeveral times. This Work of *Sigonius* gave him a wonderful Reputation amongſt all the Learned; and indeed 'tis one of the moſt uſeful Books that are extant, to underſtand thoroughly the *Roman* Hiſtory.

*Sigonius* had been almoſt ſeven Years Profeſſor of the *Greek* Tongue at *Modena*, when the Senate of *Venice* reſolved to have that learned and famous Man in their City: accordingly, in the beginning of *November*, in the Year 1552, *Sigonius* went to *Venice*, and was inſtalled the fourth of the ſame Month by a Decree of the Senate; ſucceeding, not *Baptiſt Egnatius*, as *De Thou* writes, but *Francis Robortello*, who had been promoted to the Profeſſorſhip in the Univerſity of *Padua*.

*Sigonius*'s Task at *Venice* was to teach Rhetorick and Eloquence, which he did with a general Applauſe; and every Year he delivered publickly an Oration or Harangue on ſome curious Subject: ſeven of theſe Orations written in a very fluent Stile, are printed amongſt his Works. In the Year 1553, he publiſhed a Book, intitled, *De Nominibus Romanorum*, *Of the Names of the Romans*; and in 1555, he printed

printed his *Scholia* on *Livy*, in which he illuſtrates the *Roman* Hiſtory, and corrects the Errors of *Livy* himſelf, or of his Tranſcribers. Theſe Works of *Sigonius* gave riſe to a very bitter Diſpute, which laſted ſeveral Years between him and *Robortello*. This laſt was indeed a Man of great Parts, and very learned: but it appears by what he wrote againſt *Eraſmus*, *Egnatius*, *Alciat*, and other famous Men of his time, that he was ſway'd, not by Emulation, but by Envy; magnifying to the utmoſt his own Writings, and deſpiſing and undervaluing thoſe of others. He would fain have made the whole learned World believe that he alone had Wit and Judgment; that he alone could make new and wonderful Diſcoveries; and that thoſe were guilty of the higheſt Crimes, not only who dared to differ from him in Opinion, but who did not beſtow upon him and his Writings the moſt exorbitant Praiſes. He grieved to ſee that *Sigonius*, who was but a young Man ſtill, ſhould be preferred to him, a Man of Years, not only with regard to claſſical Learning and Eloquence, but alſo with regard to the ripeneſs and ſolidity of his Judgment. This induced him upon all occaſions to criticiſe *Sigonius*'s Works, and to calumniate the Author himſelf. *Sigonius* not being able to bear this Uſage any longer, publiſhed two Books of Emendations, *Libros Emendationum*, and dedicated them to *Bernardo Naugerio*, a Senator of *Venice*, who was afterwards promoted to the Dignity of a Cardinal. In theſe Books, *Sigonius* vindicates his own Learning, and falls very heavily upon *Robortello*; he alſo took that Opportunity to anſwer to *Henry Glareanus*, who had attacked his Notes upon *Livy*. Thus the miſunder-

miſunderſtanding between *Sigonius* and *Robortello* encreaſed by theſe Books, and was probably to laſt for ever, if *Jerom Seripandi*, an eminent Cardinal, had not interpoſed between them. *Robortello* was now tranſlated to the Univerſity of *Bologna*; and *Sigonius* happening to be in that City, *Seripandus* by his Ability and Eloquence ſo effectually prevailed upon theſe two illuſtrious Enemies, that he obliged them to be reconciled; they ſhook Hands together, and promiſed one another a conſtant Friendſhip. Aſſoon as *Sigonius* had left *Bologna*, he wrote a very kind Letter to *Robortello*, who did not think fit to return an anſwer: Nay, he ſoon forgot his Promiſe, and began again to attack *Sigonius* with more Fury than ever. *Sigonius*, notwithſtanding his literary Diſputes, and his publick Employment, conſtantly exerted himſelf in labouring for the Good of the Republick of Letters. In the Year 1559, he publiſhed, with his Annotations, the Fragments of thoſe of *Tully*'s Books, which are loſt; and in 1560, he printed the following elaborate Work, *De Antiquo jure Civium Romanorum: De Antiquo jure Italiæ; & de Antiquo jure Provinciarum. i. e.* "Of the ancient Right of the *Roman* Citi-
"zens: of the ancient Right of *Italy*, and of
"the ancient Right of the Provinces."

*Sigonius* having taught Eloquence at *Venice* during eight Years, was tranſlated in 1560 to the Univerſity of *Padua*, ſucceeding again *Robortello*, who had been made Profeſſor at *Bologna* two Years before; and the next Year *Robortello* was again choſen by the Senate of *Venice* to teach polite Literature and moral Philoſophy at *Padua:* Theſe two Antagoniſts being now Profeſſors in the ſame Univerſity, it was not long

long e'er high Diſputes aroſe between them about the Place where they ſhould read their Lectures: but they were ſoon compoſed by *Sigonius*'s complying with the Requeſt of his Superiors; he choſe for his publick Lectures the Place where *Romulus Amaſæus* had formerly taught; maintaining nevertheleſs the ſame Honours which his Antagoniſt enjoy'd. But in the Year 1562, *Robortello* began again to kindle the Fire that ſeemed extinguiſhed: he publiſhed an Advertiſement, in which he promiſed, *Linguæ latinæ rationem novo quodam modo ſe traditurum; tum de Dialogo ſe diſceptaturum longe ſecus ac inepti & indocti quidam, quos refellere non erit alienum a re, ut diſcant poſthac cautius ſcribere.* That is, "that he would teach the "*Latin* Tongue after a new Manner; and alſo "that he would treat of Dialogues (that is, I "ſuppoſe, the manner of writing by way of "Dialogue) in a way intirely different from "what ſome impertinent and unlearned Men "had done, whom it would be proper to con-"fute, that they might learn to write for the "future with more caution." Theſe laſt Words were levelled particularly at *Sigonius*, who the Year before had publiſhed a Book, intitled *De Dialogo*, *Of Dialogue*. *Robortello* attacked him moſt furiouſly in his private Converſations, as well as in his publick Lectures; and not only miſrepreſented *Sigonius*'s Works, but alſo blacken'd his Reputation. *Sigonius* in his own Defence laid *Robortello*'s Ignorance open to the World, and during thirty Days, he publiſhed every third Day a Sheet of Paper, in which he cenſured ſome Errors of his Antagoniſt: that ſame Year he gave an account of his Life and of his Family, to confute *Robortello*'s Ca-

Calumnies; and printed it with the Title of *Diſputationes Patavinæ*. In that Work he inveighs very bitterly againſt his Enemy; and though he had been provoked to it, yet, as the Writer of his Life very juſtly obſerves, he would have gained a much greater Applauſe, if he had written with more temper and moderation, as becomes a Philoſopher and a Chriſtian. How this Quarrel ended is unknown, only it is certain that *Robortello* died the 18th of *March*, in the Year 1567.

*Sigonius*, though the Senate of *Venice* had engaged him for five Years, yet being choſen Profeſſor in the Univerſity of *Bologna*, he left *Padua* in the Year 1563. The only reaſon why he left *Padua* before his time was out, was probably, that he could not bear any longer with *Robortello*'s Character; nor live in the ſame City with a Man who hated him mortally, and whoſe Calumnies and bad Language he was obliged to hear every Day. Beſides this, *Robortello* had Friends and Followers; *Sigonius* was perhaps afraid of being killed in an Univerſity, where the great Liberty the Students enjoyed, occaſioned very often Tumults and Sedition: he feared perhaps *Robortello* himſelf, who was a very paſſionate and brutal Man, and who had been baniſhed from *Luca*, becauſe he had committed a Murther there, when he was Profeſſor in that City. It muſt alſo be obſerved, that in the very City of *Padua*, *Sigonius* had been attacked and wounded in the Face by one *Rhodoginus*; whether that Man did it of his own accord, or whether he was hired to do it by ſome body elſe, is unknown: however that be, *Sigonius* was glad of the Opportunity which the Senate of *Bologna* gave him to leave *Padua*.

He

He went to *Bologna*, where, beſides making him a Citizen, they gave him double the Salary he had in the Univerſity which he left. We find among his Works the publick Oration he made at *Bologna* the ſixth of *November*, 1563, when he was inſtalled in his Profeſſorſhip. Here he applied himſelf to his Study with more Aſſiduity, if poſſible, than he had done before; and in the Year 1564, he publiſhed his Books *De Republica Athenienſium, & de Athenienſium & Lacedemoniorum temporibus*; and the next Year he printed his *Latin* Tranſlation of *Ariſtotle*'s *Rhetoricks*.

In his Books *de Antiquo jure Civium Romanorum*, "Of the ancient Right of the *Roman* Ci-"tizens," he did not follow the Opinions of *Nicholas Gruchius*, who publiſhed a Commentary *de Comitiis Romanorum*, "of the Aſſem-"blies of the *Roman* Citizens." This occaſioned a new Diſpute, but which was carry'd on with civility and moderation on both ſides, the two Antagoniſts having a very great eſteem for one another. *Gruchius* publiſhed in 1565 his Anſwer to *Sigonius*, who publiſhed a Reply, with this Title, *Diſputationes duæ de binis comitiis & Lege Curiata*, printed at *Bologna* the firſt of *February* 1566. The next Year *Gruchius* put out a ſecond Reply, intitled, *Refutatio ad poſteriorem Caroli Sigonii refutationem*, after which the Diſpute was ended. In the Year 1574, *Sigonius* publiſhed his Books *De Judiciis*, which *Roſinus* ſays*, are written with the utmoſt Care and Diligence, and are in the beſt order that can be wiſhed.

*Sigonius*

* Antiqu. Rom. *Lib.* IX.

*Sigonius* publishing nothing since the Year 1566, to 1574; one might be apt to believe that he was become lazy, or that thinking his Reputation was well established, he imagined that he had no occasion to write any longer: but the true reason why he did not publish any thing during that interval, was, his being then employ'd in composing the History of *Italy*, beginning at the Declension of the *Roman* Empire: For which purpose he carefully searched all the ancient Records of *Italy*, and particularly of *Lombardy*; he examined either himself or by his Friends all the Charters of Popes, Kings, or Emperors, that were kept in several Cities, Churches, or Monasteries: Finally, he read all the Chronicles of *Italy*, or of particular Cities, that had been wrote since the Year 1000. This he himself tells us in the Preface to his History *De Regno Italiæ*, "of the Kingdom of "*Italy*," which he published at *Venice* in the Year 1574. This is one of the most useful Books to understand the History of those dark Ages that preceeded the Restoration of Letters; and though some later Writers may have found some faults in this History of *Sigonius*, he does not deserve less Glory for it, since he paved the way for those who would illustrate that History after him. *Sigonius* began his History of the Kingdom of *Italy*, from the Invasion of the *Lombards*, that is, *A. C.* 565, and carried it to the Year 1199. But the Applause this Work met with, and the Encouragements and Prayers of his Friends, engaged him to write another History, beginning at the Year 284, and ending about the time when the Kingdom of the *Lombards* was established. This new Work he intitled *De occidentali Imperio*

"Of

"Of the weſtern Empire," and publiſhed it in 1577. Since that time he added five other Books to the fifteen of his Hiſtory of the Kingdom of *Italy*, which brought that Hiſtory down to the Year 1286; but he had not the Pleaſure of ſeeing that Addition printed in his Life-time: it was publiſhed by *Alexander Caprara*, a Senator of *Bologna*, and a particular Friend of *Sigonius*, who had truſted him with all the Manuſcripts he left behind him. And here we muſt take notice, after our Author, of the careleſſneſs of thoſe, who printed *Sigonius*'s Hiſtory of the Kingdom of *Italy* after his Death; they have left out the Liſt of the particular Hiſtories and Records of which he had made uſe, and which was printed at *Bologna* in 1567. This was a very great Omiſſion, ſince it was neceſſary to preſerve this Catalogue, that Poſterity might know, not only how careful and exact *Sigonius* had been in ſearching thoſe ancient Hiſtories and Records, but alſo that there were anciently ſuch Chronicles in the hands of private Perſons, and ſuch Charters kept in ſeveral Churches and Cities: for it's now unknown what is become of them, and they are irretrievably loſt.

*Sigonius*, to leave with the *Bolognians* a perpetual Pledge of his Love and Gratitude, undertook to write the Hiſtory of their City and Commonwealth. His Work was already very forward when he underſtood that it would by no means be acceptable to the *Bolognians*; this obliged him to enquire with more care and induſtry after new Records, by which he might write an Hiſtory more honourable to the Citizens of *Bologna*, than that he had already began; and having found ſuch Records, he was glad

glad that his Work had not yet been ſent to the Preſs, being in hopes that he could now perform it with a better Succeſs; and render it more acceptable to the *Bolognians:* this Hiſtory, containing ſix Books, was at laſt printed; but our Author does not tell us in what Year or where. The Reader would perhaps be glad to know what it was the *Bolognians* found amiſs in *Sigonius*'s Hiſtory of their City and Commonwealth; our Author does not tell it us in this Place; he only refers us to *Vincentius Borghini*, in his Diſſertation, *An Florentiæ Attilas excidium attulerit*, page 256. But in his Appendix to the Life of *Sigonius*, he tells us after *Caprara*, that *Sigonius* being a Man of a critical Genius, and a great lover of Truth, had probably ſaid ſomething in his Hiſtory which the *Bolognians* did not like; or, which ſeems more likely, that he had left out ſome doubtful Fact, which the *Bolognians* had flattered themſelves would have been confirmed by his Authority; as for inſtance, the pretended Origin and Antiquity of their Univerſity; it was then with the Author's Impartiality that the *Bolognians* found fault. *Sigonius* alſo illuſtrated the Eccleſiaſtical Hiſtory of *Bologna*, in five Books, intitled *De Epiſcopis Bononienſibus*. Theſe were printed after his Death, by order of Cardinal *Paleoti*, Archbiſhop of *Bologna*; and our Author ſays he is certain the firſt Edition is that of 1586 at *Bologna* by *Benatius*, though ſome think they were printed in *Sigonius*'s Life-time.

*Sigonius*'s Reputation was ſo great, that Pope *Gregory* XIII choſe him in 1578 to write an Univerſal Eccleſiaſtical Hiſtory: this *Sigonius* himſelf informs us of, in his Preface to his Book, *De Republica Hebræorum*, *Of the Republick of the Hebrews*.

*Hebrews*. This ſame Task had been before given to *Onuphrius Panvinus*, a Man of great Learning and Judgment; but both he and *Sigonius* died in the middle of the Undertaking, and left the Glory of finiſhing it to Cardinal *Baronius*. All that *Sigonius* could do, was to lay the Foundation of a ſacred Hiſtory; which he did by his Commentary on the Eccleſiaſtical Hiſtory of *Sulpicius Severus*, which he publiſhed in 1581, dedicated to Cardinal *Paleoti*. He alſo wrote ſeven Books of the *Republick of the Hebrews*, in which he deſcribes their civil Government, which had been neglected by others. This Work, ſays our Author, is ſtill very much eſteemed by the Learned, though a great many Books have been written on that Subject ſince the time of *Sigonius*: his Book was publiſhed in 1582, dedicated to Pope *Gregory* XIII.

*Sigonius* offer'd alſo his Service to the Citizens of *Breſcia* *, to write their Hiſtory; but why they let that Opportunity ſlip, is unknown.

In the Year 1583, *Sigonius* was again engaged in a literary War. There was publiſhed at *Venice* in the beginning of that Year, a Book, intitled, *Marci Tullii Ciceronis Conſolatio, ſive de Luctu minuendo*, without any Preface, without any Account where or how the Book was found, or who was the Editor of it. It was well known

* *Breſcia* is the Capital City of the *Breſciano*, a Province in *Italy*, belonging to the *Venetians*. At the Declenſion of the Weſtern Empire, *Breſcia* became a free City; it was afterwards taken by the Dukes of *Milan*: but the Citizens of *Breſcia* revolting from their Maſters, gave their City and Territory to the *Venetians*, who poſſeſs it ſtill: *Breſcia* is a fortified Town, and has a Biſhop Suffragan of the Archbiſhop of *Milan*.

that *Tully* had wrote a Book, to comfort himſelf in the Grief he had conceived at his Daughter's Death, and that there were ſome Fragments of that Book extant; *Sigonius* himſelf had publiſhed them with the other Fragments of *Tully* in 1559. The Learned lamented at the loſs of *Cicero*'s *Conſolatio*: ſo that when the Book we mentioned was publiſhed, it occaſioned a variety of Opinions amongſt the Learned; ſome thinking it was the genuine Work of *Tully*, others pretending it was an impoſition upon the Publick: among the latter, was *Anthony Riccoboni*, a Profeſſor at *Padua*, and formerly a Scholar of *Sigonius*. *Riccoboni* wrote a Letter (dated *April* the 28th, 1580,) to *Jerom Mercurialis*, in which he endeavoured to evince the ſpuriouſneſs of that Piece. *Sigonius* maintained the other ſide of the Queſtion; he did not indeed poſitively aſſert that the Book was really *Tully*'s; but he was perſuaded that the ſpuriouſneſs of it had not been well proved by *Riccoboni*. He publiſhed towards the latter end of the Year 1583, two Orations, intitled *pro Conſolatione Ciceronis*, in which he endeavoured with great Learning and Judgment to confute all *Riccoboni*'s Arguments. *Riccoboni* reply'd, and in the mean time he employ'd ſome eminent Perſons, to deſire *Sigonius* to leave the Deciſion of that Diſpute to the Judgment of the Learned, the Matter of Fact being now ſufficiently cleared up. Theſe Perſons accordingly deſired *Sigonius*, as if it was of their own accord, not to diſpute any longer; but *Sigonius* anſwer'd, that he could not comply with their Requeſt, becauſe the Arguments of his Antagoniſt did not appear convincing to him. He added, that he was determined to have the laſt

laſt Word; for though he ſhould agree that the Book in queſtion was not wrote by *Tully*, yet *Riccoboni*'s Arguments appeared to him ſo weak, that he could not be convinced by them: and accordingly he publiſhed a third Oration againſt *Riccoboni*, which *Anthony Giganti* ſent *Francis Vianelli* at *Venice:* but *Vianelli* would not print it then, for fear of offending *Riccoboni*, who was his Friend. But no ſooner was *Riccoboni* dead, but that Oration was printed at *Bologna* in 1599, by *John Rubei.*

THE Reader may perhaps be pleaſed to know what Mr. *Muratori*, the Author of this Life of *Sigonius*, thinks concerning the Book we have mentioned. He does not tell us poſitively that *Sigonius* himſelf was the Author of it; but he ſays, this is now the common Opinion of the Learned, who think that *Sigonius* had a mind to try how far he could imitate the ſtile and manner of *Tully*; intending to declare himſelf the Author of it, if the Cheat had ſucceeded, and the Publick had looked upon that Book as genuine. Mr. *Muratori* ſeems very much inclined to be of that Opinion; for he tells us, that there could ſcarce be found another Man beſides *Sigonius*, who could write a Book in ſuch a manner, that *Tully* himſelf would not be aſhamed to own it: and it is to be obſerved, that as ſoon as that Book was attacked as ſpurious, *Sigonius* alone maintained its genuineneſs, and did it with ſo much zeal and eagerneſs, that one could eaſily perceive it was his own cauſe he defended. Some Perſons ſay, that *Sigonius* confeſſed to his Friends that he wrote the Book; but Mr. *Muratori* does not believe it: for, ſays he, *Anthony Giganti*, a particular Friend of *Sigonius*, declared, that he

earneſtly deſired him to tell freely whether he wrote that Book or not, and that he conſtantly denied it. The ſame *Giganti* ſaid, that he with *Fabius Albergatus* carefully examined all the Manuſcripts which *Sigonius* had left behind him, in order to know whether they ſhould not find ſomething among them relating to *Cicero*'s *Conſolatio*; but that they could find nothing.

IN the Year 1584, *Sigonius* intending to ſee his native Country and his Relations, went to *Modena*, as he uſed to do every Year; being at *Modena*, he was took with a violent Illneſs, of which he died in a few days, having firſt performed all the Duties of a Chriſtian, ſays our Author; that is, having taken the Sacraments, as is uſual among the *Roman* Catholicks. He was buried in a ſolemn manner in the Church of St. *Auſtin*, at *Modena*; but no Monument was erected to the Memory of this Great Man, no Inſcription put on his Tomb; which Mr. *Muratori* very juſtly blames.

WE have no occaſion to enlarge upon the Praiſes of this learned and famous Author; his Works ſhew what he was, and are ſufficient to make his Name immortal; and we cannot but congratulate the Publick for this complete and beautiful Edition of *Sigonius*'s Works.

## ARTICLE XIX.

*Sermons on the following Subjects*, viz. *Of the Univerſal Senſe of Good and Evil*, &c. *By* JAMES FOSTER. London, *Printed for* J. NOON, *at the* White-Hart *in* Cheapſide, 1733. 8vo. *p.* 442.

THE Author of theſe Sermons is ſo well known by his excellent Treatiſe on the *Uſefulneſs, Truth, and Excellency of the Chriſtian Religion*, &c. that it would be needleſs to ſay any thing in favour of them. They will ſpeak for themſelves, let them but meet with impartial Readers.

THEY are ſixteen in Number. The firſt treats *Of the Univerſal Senſe of Good and Evil*, on *Acts* xxiv. 25. *And as he* (Paul) *reaſoned of Righteouſneſs, Temperance, and Judgment to come*, Felix *trembled.*—— Mr. *Foſter*, after having explain'd in few Words this Text, as far as it includes an hiſtorical Fact, draws from it the following Inferences, upon which he inlarges, as being the chief intent of his Sermon. 1. *That there is, even in the worſt of Men*, a natural Conſcience of Good and Evil, *which in very few, if any, Inſtances, is entirely extinguiſhed.* The Advocates for Vice and Licentiouſneſs, have repreſented our Notions of Right and Wrong, as the Effects of *Education, Cuſtom*, and *Superſtition.* But, 1*ſt*, let them examine all Ages and Hiſtories, and they will never find that Superſtition had ſuch a *ſteady* and *univerſal* Influence, as Notions of Morality. 2*dly*, A Man, by the uſe of proper Arguments, may

convince great Multitudes of the Abſurdity and Folly of any *eſtabliſhed Superſtition*; but let him uſe the utmoſt Sophiſtry to confound all Diſtinction between *Virtue* and *Vice*, to prove that theſe are only *empty Names* invented by *Prieſts* and *Politicians*, he will make but few Proſelytes, nor even be able to impoſe on himſelf, ſo far as to be firmly eſtabliſhed in ſuch a wild Opinion, without having, at any time, *uneaſy Suſpicions*, and ſome mixtures of *Jealouſy* and *Diſtruſt*. *3dly*, In all Ages, thoſe who differed moſt about external Rites, and particular Forms of Superſtition, have unanimouſly agreed in aſſerting the ſacredneſs of moral Obligations: All which, taken together, is the ſtrongeſt Preſumption imaginable, that the univerſal Senſe of Good and Evil, is a *natural Principle*, and has not its foundation in *Fancy* and *Enthuſiaſm*. But *4thly*, a direct and undeniable Proof of it, is, that all the Duties of Morality approve themſelves to our beſt and pureſt Reaſon; whereas Superſtition can never ſtand an exact and critical Enquiry. Hence it is, that the more the Mind conſiders the Rules of Virtue, the more it is convinced of their Importance and Neceſſity. Witneſs the *wiſeſt* in all Ages, who have had the moſt refined Sentiments of Morality, and urged the ſtricteſt regard to it in all its Parts.

But here the Author obſerves, that if Notions of Morality were only to be acquired through Study and Reflexion, the good effect of them would frequently be obſtructed, becauſe the Deciſions of Reaſon are ſlow, and formed by a train of Deductions and Inferences, which all Men are not equally capable of; and therefore God has implanted in our Nature

Nature a kind of *Senſe* of Good and Evil, an *immediate Perception* of the Beauty of Virtue, and the Deformity of Vice. And this he takes to be what is moſt properly meant by *natural Conſcience*, which, however it may be corrupted and obſcured, the worſt of Men can't entirely get rid of.

THE ſecond Obſervation Mr. *Foſter* makes upon the Text, is *what a miſerable thing it is to have a Conſcience burthen'd with Guilt, in that a Man dares not truſt to himſelf to* think, *for fear of being alarm'd, and filled with Terror and Confuſion.* This was manifeſt in *Felix*; and this is the Caſe of all ſuch as indulge to any kind of vicious Exceſſes. They do what they can to divert all grave and ſerious Reflections, to continue *ſtupid* and *inſenſible*. But when any thing happens that gives a ſhock to the Mind, and puts them upon thinking, they are ſoon rous'd out of their *Lethargy*, and entertain'd with none but dark and gloomy Proſpects; they *tremble*.

THE third Inference from the Text, and a very natural one, is, *that inculcating the great Duties of Morality, and inforcing the Practice of them, from a regard to the future Judgment, is* TRUE GOSPEL PREACHING. It is evident from the thing itſelf, that the ſupreme Rectitude and Happineſs of human Nature, muſt be the ultimate view of every divine Revelation, and conſequently of the Goſpel. From whence it follows, that the Practice of *moral Duties* is infinitely preferable to *Speculations*, *Faith*, *Orthodoxy*, *Myſterys*, and alterable *Forms* and *Modes* of *Worſhip*. So, *to preach Chriſt*, as our Author expreſſes himſelf, "'tis not to uſe "his Name as a Charm, to work up our

" Hearers to a warm pitch of *Enthuſiaſm*, with-
" out any foundation of Reaſon to ſupport
" it.——'Tis not to make his Perſon and his
" Offices incomprehenſible.——'Tis not to
" exalt *his* Glory, as a kind condeſcending
" Saviour, to the diſhonour of the ſupreme
" and unlimited Goodneſs of the *Creator* and
" *Father* of the Univerſe; who is repreſented
" as ſtern and inexorable, expreſſing no in-
" dulgence to his guilty Creatures, but de-
" manding full and rigorous Satisfaction for
" their Offences.——'Tis not to encourage
" *undue* and *preſumptuous* reliances on his Me-
" rits and Interceſſions, to the contempt of
" Virtue and good Works. No: But to re-
" preſent him as a *Lawgiver*, as well as a
" *Saviour*, as a *Preacher of Righteouſneſs*, as
" one who has given us a moſt noble and
" complete Syſtem of Morals, enforc'd by
" the moſt ſubſtantial and worthy Motives;
" and to ſhew, that the whole Scheme of our
" Redemption, is a *Doctrine according to God-*
" *lineſs*."

THIS is evident beyond all reaſonable Diſpute, from the Text, and the Verſe immediately preceding; but more particularly from the Method of *Chriſt* himſelf and his Apoſtles. So that all thoſe who decry moral Virtue, to recommend Faith, *&c.* do in effect, though it may be not deſignedly, ſubvert the fundamental Principles, both of natural and revealed Religion. The Author goes farther, and ſays, that not only the inculcating, but reaſoning about Points of Morality is the very beſt way to propagate the Knowledge and Practice of Chriſtianity, as it appears from the Conduct of St. *Paul*, who is deſcribed in the Text, as

*reaſoning*

*reaſoning* with *Felix*, *of Righteouſneſs*, *Temperance and Judgment to come*. And, indeed, "whatever will not ſtand the Teſt of free Argument and Inquiry, can't be the Religion "of reaſonable Beings, nor proceed from a "wiſe and beneficent Governour; but is fit "only for a TYRANT to enjoin, and for "SLAVES to ſubmit to."

The fourth and laſt Inference from the Text, is, that *a Senſe of Guilt makes thoſe things the Objects of Averſion and Horror, which naturally yield the higheſt Delight and Satisfaction*. There is nothing more excellent and amiable, than the Practice of all the Duties of *Juſtice* and *Temperance*; and yet *Felix* was ſhock'd at thoſe ſtrict Obligations. The future Judgment of Mankind is, in itſelf, far from being an Object of Terror; but when St. *Paul* began to diſcourſe about it, *Felix* immediately *trembled* for the fatal Conſequences of his vile Conduct. To a guilty Sinner, this is ſo tremendous a Scene, that the mere Proſpect of it fills him with Agony and Confuſion.

THE ſecond Sermon is intitled, *The Characters of the righteous and good Man compared, or Benevolence the nobleſt Improvement of ſocial Virtue*. The Text is, *Rom.* v. 7. *For ſcarcely for a righteous Man will one die; yet peradventure, for a good Man ſome would even dare to die.* Mr. *Foſter*, conſidering theſe Words as an independent Propoſition, grounds his Diſcourſe entirely on St. *Paul*'s Obſervation, that Men have a much greater Eſteem of kind and generous than of merely juſt Actions; and undertakes to ſhew, that this is not owing to *Education*, *Fancy*, and *Enthuſiaſm*, but founded on

on right Reaſon, and a true Judgment of the intrinſick Nature and Differences of Things.

HE firſt gives a ſhort ſketch of the Characters of the *righteous* and *good Man*, taking theſe Words in a limited Senſe, and underſtanding by the *Righteous* the Man who confines all his Duty to the Rules of ſtrict Juſtice; and by the *good Man*, he who is kind, generous and charitable. As they are diſtinguiſhed in the Text, there muſt be ſome difference between them, and that difference can be no other than what is here obſerved; beſides, this is the Senſe thoſe Expreſſions have frequently in the Scriptures.

THIS being premis'd, the Author delineates in few Words the reſpective Characters of the *righteous* and *good Man*; and then ſhews the vaſt ſuperior Excellency of the latter. This appears at firſt ſight, from the Conſideration of the two Characters truly drawn, and placed in the ſame View. The Mind of Man is ſo framed, as immediately to prefer generous Beneficence to ſtrict and rigid Juſtice. But there are, beſides, three or four particular things in which the Superiority of the *good Man* will be readily acknowledged.

And, firſt, his Character is much more *amiable* in itſelf. *Juſtice*, indeed, is rational and becoming, but no Man will ſay that it has any thing great and generous in it, becauſe 'tis the leaſt Degree of Virtue that can be ſuppoſed in ſocial Life. 'Tis approv'd of, but not admir'd. 'Tis what all have an undoubted right to claim, and therefore there is properly no Merit in it. But diſintereſted, generous, diffuſive *Benevolence* is the higheſt Perfection and Glory of human Nature. It argues true greatneſs of Mind, and is a Virtue that Men of mean and narrow Spirits cannot practiſe. 'Tis not only a *right*

but a *beautiful* Character, that charms the Beholders, and attracts universal Esteem and Love. *2dly*, The *good Man*'s Character is more useful than that of the merely *righteous* or just Man. By *Justice*, Men's Properties are indeed in a good measure secured, and Injury and Violence, and consequently much Confusion and Mischief in the World, is prevented; but the greatest part of the true Enjoyments of Life, of the Conveniences and Comforts of it, arise from Benevolence. Without Justice, Societies could not subsist; but without Benevolence, if they might possibly subsist, (which can hardly be imagined) they would infallibly be miserable. *3dly*, The Influence of the *good Man's* Character is abundantly more *extensive* than that of the *just Man's*. *Active Justice* is generally confin'd to a narrow Circle. All those, with whom we have no Dealings or Commerce, cannot receive any benefit from it. But Persons of whom we know nothing, with whom we never had any Communication, and who are at the greatest distance from us, may feel the kind Effects of our Generosity and Compassion. *Lastly*, what evidently shews the superiour Excellence of *Goodness* to *strict Justice*, is that when a Man is just, but not benevolent, he can't be suppos'd to act from a right Principle. Not in obedience to *the Authority of God*, which would not suffer him to neglect one of the most important Laws he has given to Mankind. Nor from a regard to *the Fitness of the thing itself*, because that likewise would influence him in a stronger manner to the exercise of Benevolence, which is a much more *exalted* Virtue. On the contrary, the *good Man*, in the utmost extent of that Character, is *universally* Good, and can't but

but have the *nobleſt* Views, and an uncommon *Generoſity* and *Greatneſs* of Soul. He imitates the Father of the Univerſe, and acts from the ſame ſublime Motives, and in purſuance of the ſame moſt excellent and worthy End.

MR. *Foſter* concludes his Diſcourſe by two general Inferences, from what has been ſaid. The *firſt* is, the great Wiſdom and Goodneſs of God in the Frame of human Nature, which is ſo formed, as ſtrongly to approve of kind beneficent Actions, even when it has no particular Intereſt in them, and to prefer them to all the Duties of ſtrict Juſtice. He has not only endued us with Reaſon, whereby we are capable of contriving and conſulting for the good of others, but planted in us ſtrong Inſtincts and natural Propenſions to Kindneſs and Compaſſion, on which the Welfare of Society, and the general Happineſs of our Fellow-creatures, in a great meaſure, depend. The *ſecond Inference* is, the Excellency of the Chriſtian Religion, which has carried this noble Principle of *Benevolence* to its higheſt pitch, and improv'd it to the utmoſt Perfection it is capable of. The whole ſtrain of Chriſtianity is Love, Harmony and Peace, Condeſcenſion and mutual Forbearance, tender Mercy and Compaſſion. But yet upon this very account, it has been cenſur'd, and charged, with having given general and looſe notions of Charity, and paſſed by two of the moſt ſublime and noble inſtances of Benevolence, *viz. private Friendſhip*, and *the Love of our Country**. Therefore the Author, in a ſecond Diſcourſe (which is the third of the Volume) on the ſame Text, endeavours to anſwer that Objection.

In

* See *Characteriſticks*, vol. I. p. 99.

IN order to it, he, I. ſettles the Notion of private Friendſhip, and the Love of our Country, and ſhews how far they are truly virtuous and honourable: And then, II. he offers a few things, more directly, to vindicate the Chriſtian Benevolence againſt the Objection juſt mentioned.

'TIS undeniable from conſtant Experience, that both theſe Principles, which ſome People look upon, as the moſt Heroick Virtues, have been groſly abus'd. Private Friendſhips have been only little Parties in Vice and Miſchief, and publick Diſorder; and an Attachment to the Intereſt of particular Societies, a vile Conſpiracy againſt Juſtice, Honour, Liberty, and the Peace and Happineſs of the World. 'Tis neceſſary, therefore, to ſettle their proper Bounds. Private Friendſhip is an *unnatural* Paſſion, and ought to be rooted out of the Mind, when it is inconſiſtent with the Love of our Country, and much more with the general Good of Mankind; otherwiſe it would introduce the utmoſt Confuſion, and an intire Subverſion of Order and Government. And when it is not only contrary to the publick Happineſs, but has no direct Influence to promote it, it muſt be a mere Matter of *private Conveniency*, or elſe of *Humour* and *Fancy*, or an Effect of *the Love of ourſelves*, and conſequently nothing meritorious and heroick. From whence it follows, that it has nothing generous and praiſeworthy in it, but as it tends to cultivate and improve *univerſal Benevolence*.

BESIDES, all Friendſhip muſt be founded in Virtue. This is the only Ground of a true Eſteem and of a ſteady Confidence. 'Tis in this way alone, that it can be at all uſeful, and promote the Wel-

Welfare of the Society. 'Tis this that distin-
guiſhes true Friendſhip from the vile Cabals o
Robbers and Traitors, of Men of dark an
miſchievous Deſigns. So that the Love of
Friend muſt be proportioned to his real Meri
and we ought to prefer every Man before him
that has really a more excellent and uſeful Cha
racter. There is ſomething in almoſt all Ac
counts of private Friendſhip, that is in a grea
meaſure *mechanical*, or *wild* and *romantick*; an
which, conſequently, muſt be carefully ſepa
rated from a true Friendſhip, that Reaſon ma
approve and juſtify.

THE Author applies the ſame Rules to th
*Love of our Country*, and then concludes i
this manner. " It appears upon the whole
" that both theſe Principles are only ſo fa
" amiable and generous, as they are Branche
" of *univerſal Benevolence*. Nothing can be
" virtuous, a great or noble, but what is alſ
" a *uſeful* Quality; and 'tis an infallible righ
" Rule of judging in all Caſes of Benevolenc
" which may ſeem to claſh and interfere wit
" each other, to aim at the *greateſt* and *m*
" *extenſive* Good. So that, if there be a re
" Neceſſity, I am to ſacrifice my Friend fo
" the ſake of my Country, and my Countr
" for the general Happineſs of Mankin
" Univerſal Benevolence, therefore is infinitel
" the moſt exalted and heroic Spring of Actio
" becauſe the univerſal Good can't be purſue
" to *an Exceſs*; but private Friendſhip and th
" Love of our Country may be ſo perverte
" as to become miſchievous and deſtructi
" Principles. The former is intirely *diſintereſte*
" and can proceed only from the Love
" Goodneſs, and, conſequently, is a mo
Go

"*Godlike* Diſpoſition; the latter may both "ſpring from ſelfiſh little Motives, and termi- "nate in a narrow private Intereſt.——And this "alone is ſufficient to vindicate our Saviour's "Scheme of Benevolence, and give us a high "Idea of its Excellency and Perfection."

NEVERTHELESS, Mr. *Foſter* has thought fit to offer in the *Second Place*, a few Things, more directly, in anſwer to the Objection that has been made againſt Chriſtianity, from its not recommending, particularly, private Friendſhip and the Love of our Country. And *1ſt*, It has been already hinted, that the Chriſtian Principle of univerſal Benevolence includes both theſe, ſo far as they are founded in Reaſon, and have any thing virtuous and praiſe-worthy in them. A Command to promote the general Good, neceſſarily implies all the proper means of doing it; and conſequently, every Inſtance of private Friendſhip, and Zeal for the Intereſts of particular Communities, that appears to have this natural Tendency. So that, in this view, Chriſtianity may truly be ſaid to have recommended private Friendſhip and the Love of our Country. Eſpecially, if we conſider, that general Rules for the right Conduct of Life, are alone *eternal* and *unchangeable* Morality; and that the true Application of them to particular Caſes muſt be left to every Man's own Reaſon, becauſe it depends on a Variety of Circumſtances, that alter the Expediency of Things. Apply this to the Point before us, and the Objection againſt Chriſtianity will fall to the ground.

THE Author obſerves farther, that general Benevolence is a fix'd, immutable, and univerſal Duty. Whereas Friendſhip, according

ding to the noble Author of the *Characteriſticks* (ſee Vol. I. p. 98. in the marginal Note) is a *peculiar Relation*, form'd by a Conſent and Harmony of Minds, as well as founded in Virtue. From whence 'tis an undeniable Conſequence, that it can't be every Man's Duty, ſince it evidently depends on Circumſtances that are quite out of our power. So that the recommending Friendſhip *in the general*, muſt have been, not only needleſs, but very abſurd.

LET us conſider, 2*dly*, that there has been very little need in any Age, to put Men upon cultivating particular Friendſhips, and the Love of their Country, becauſe they have a natural Inclination to both; and the only danger is, that they will carry them to ſuch an *Exceſs*, as to be prejudicial to the general Good. The Experience of our own Times, and the Hiſtory of all Ages, is an ample Juſtification of the Truth of this Remark. " Friendſhips, ſays " Mr. *Foſter*, have always been frequent enough. " But of what kind are they? Do they not " ſpring from *Humour* and *Caprice*, from a " Harmony of *odd*, *whimſical* and *unaccountable* " Tempers, from *Singularity* and *Selfiſhneſs*? " Or are they built upon the ſolid foundation " of Honour and Virtue? In like manner " Zeal for the Intereſt of a particular Country " is it not *univerſal?* But then is it truly *benevolent* and *publick ſpirited?* Far from it? 'Tis " more commonly an abſurd and childiſh Preju- " dice, that makes Men ſo extravagantly fond of " themſelves, as to treat all other Nations with " Inſolence and Contempt. 'Tis a Zeal that makes " an *Idol* of our Country, and is ready to ſacrifice " even the good of the whole Species to it. There was no reaſon, then, why our Saviour ſhould

ſhould particularly inculcate theſe things. His buſineſs was rather to prevent and rectify the Abuſe of them, to give a check to ſuch narrow limited Affections; and this he has effectually done, by inforcing the Obligations of *univerſal Benevolence*, which will regulate all inferior Affections without deſtroying them.

3*dly*, There was a *particular Reaſon*, from the Circumſtances of the World at that time, why the Chriſtian Religion ſhould not directly and ſtrongly recommend the Love of our Country, *viz.* Becauſe then, this principle was ſo much abus'd, as to be a *general Nuſance*, and triumph over Juſtice and Humanity. The *Jews* were ſo partially fond of their own Nation, that they look'd upon themſelves as the only Favourites of Heaven; which made them ſevere and rigid in their Cenſures, and moroſe and unſociable to all who were not of their Religion. And as for the *Romans*, whoſe Love of their Country is repreſented as the very perfection of heroic Virtue, they were the *Plagues* and Scourges of Mankind, and had actually carried their Arms and Conqueſts, and, together with them, Terror, Slavery, and Ruin, thro' the greateſt part of the then known World. Was this now a time to recommend narrow Views and an Attachment to particular Societies? The proper Leſſon to be inculcated, was certainly *univerſal Goodneſs*, in order to put a ſtop to the Progreſs of Ambition, Avarice, and Luxury, which had ſubverted Liberty, Juſtice, and all ſocial Virtues, and which proceeded from an *Exceſs* of the Love of our Country.

*Laſtly*, Tho' the Chriſtian Religion has not particularly enjoin'd private Friendſhip, and the

Love of our Country, yet 'tis a *falſe Inſinuation*, that it has given no Encouragement to them. For we have in the Life of *Chriſt* himſelf, an eminent Example of each of theſe Principles, which is equally binding as an expreſs Law, upon all who acknowledge his Authority. St. *John* was his intimate Friend, and he is accordingly deſcribed in the Goſpel, by this Expreſſion, *the Diſciple whom Jeſus loved* *. And was not his weeping over *Jeruſalem* †, from a ſenſe of its impending Ruin, a noble proof of his ardent Concern for the publick Welfare? Were not all his Labours and Sufferings, and even his Death for the good of his Country? Add to this, the Example of St. *Paul*, who was ſo tranſported by his Affection for his Countrymen, as to wiſh that the greateſt of Evils might befall himſelf, even *to be accurſed for Chriſt* ‖; if by that means, he might be the inſtrument of their Salvation. "Theſe, ſays "the Author, are Inſtances, than which, if "we take in all Circumſtances, none ever were, "or can be, more great and heroical; and had "they been found among the old *Greeks*, or "*Romans*, they would have been celebrated "with the moſt labour'd and magnificent En"comiums, &c."

THE fourth Sermon treats *of the Image of God in Man, or the Excellency of human Nature*, on Gen. i. ver. 7. the former part. *So God created Man in his own Image, in the Image of God created he him.*

MR. *Foſter* begins with obſerving, that there is no part of Knowledge more neceſſary towards the regular Conduct of Life, than the right knowledge of human Nature; and yet, there's none

* Joh. xix. 20. † Luk. xix. 41. ‖ Rom. ix. 3.

none more neglected, and to which Men are generally more Strangers. This appears, especially, from the hideous Notions People are apt to entertain of their own Frame and Conſtitution. It has been repreſented in ſo *baſe*, *diſagreeable*, and *monſtrous* a Form, that the contemplation of it muſt needs be frightful and ſhocking to a generous Mind; as having loſt its noble powers of Reaſon and Liberty, and being the ſeat of nothing but irregular, impure, and miſchevious Paſſions; as incapable of any thing that is good and virtuous, and prone to all manner of Vice and Wickedneſs. To vindicate our Nature from ſuch falſe Notions and unjuſt Reproaches, the Author ſhews *firſt*, wherein the Image of God, in Man, conſiſts; and then, he proves that not only the *firſt Parents* of the human Race, but *all Mankind ſince*, notwithſtanding the corrupt and degenerate State of the World, were originally formed after that Image.

MAN is a Being partly *ſenſitive*, and partly *rational*. There can be no Reſemblance of his Creator in the ſenſitive part of his Frame, becauſe God is a pure and infinite Spirit. It remains then, that he can bear the Image of the Deity, only in his intelligent Nature. And *1ſt*, in his *Reaſon* and *Underſtanding*, whereby he is capable of diſcovering all thoſe Truths, which are neceſſary to the right Management of his Conduct, and to ſecure his Perfection and Happineſs; capable of conſidering and examining the Nature and Conſequences of Things, of judging impartially of their Advantage or Diſadvantage, of their Lawfulneſs or Unlawfulneſs, and of making a free and wiſe Choice. *2d*, The Image of God, in Man, conſiſts in the *moral Rectitude*, in which he was created; his

Paſſions being in a regular State, and ſubject to the Government of Reaſon, which directed him to the Practice of all his Duties, and particularly of the moſt univerſal and generous Benevolence, which is one of the brighteſt Characters of the Deity. To theſe two things, the Reaſon, and *moral Rectitude* of Man, may be added his *Dominion* over the inferior Creatures, by which he was to be the *Repreſentative* of the great Author and Governour of Nature, in this lower World, and to diſpenſe his Authority.

Now, that, in all theſe reſpects, not only the firſt Parents of Mankind, but all their Deſcendants, were originally form'd after the Image of God, will appear from the following Reflections. None will deny that Men are *reaſonable* Creatures, and that their Reaſon is able to diſcover the Truth, to make conſiderable Improvements in Knowledge, and in all important Circumſtances, to diſtinguiſh between Right and Wrong, Good and Evil. So that, in this particular, they ſtill evidently retain the Image of God. But the queſtion will be, whether in their *original Formation*, before they are perverted and corrupted by prejudices of Education and Cuſtom, the influence of evil Examples, and vitious Habits wilfully contracted, they continue ſtill to bear the Image of their Maker with reſpect to *moral Rectitude*.

To prove that this is really the Caſe, the Author obſerves, that Men having a Principle of Reaſon and Liberty, they muſt be capable of knowing and chuſing what is juſt and good, as well as of governing their animal Paſſions, by keeping them within due Bounds; and he aſſerts that this is *the direct Tendency* of human Nature

Nature, even in its preſent State. " For in-
" ſtance, ſays he, is it not agreeable to hu-
" man Nature to reverence the great Author
" and Governour of the World, and ſecure his
" Protection and Favour by an Imitation of
" his Perfections, and an Obedience to his
" Commands? Does not Nature teach us to be
" juſt and charitable, to compaſſionate the mi-
" ſerable, and relieve the diſtreſſed?——Is
" it not natural to us, to ſeek and endeavour to
" promote our own Happineſs; and conſe-
" quently, to mortify all thoſe evil Appetites,
" which are the Sources of Corruption and Mi-
" ſery? Or does our Nature direct us to rebel
" againſt the Author of our Being, to prey
" upon our Kind, to delight in Oppreſſion
" and Injuſtice, and in the Miſery of our Fel-
" low-creatures, and to be agitated by wild
" and extravagant Deſires, which ſink us even be-
" low the Condition of Brutes? Mankind may
" indeed degenerate into this miſerable State;
" but ſtill, all muſt allow, that this is not *hu-*
" *man Nature*, but a moſt dreadful *Depravation*
" of it; for our reaſonable Nature teaches us
" to abhor theſe things."

THERE is, it is true, a Sickneſs and Diſ-
rder in our mortal Frame, introduced by the
all; which may be ſuppoſed, in ſome meaſure,
affect the Mind. It may be a Clog upon our
aſoning Powers, and ſtrengthen the animal
aſſions. But this, ſays Mr. *Foſter*, is entirely
*natural*, and not a *moral* Defect; which can't
iſe, in any Inſtance, from bodily Conſtitution,
t only from a Perverſeneſs and Depravity of
e Will. And ſuch natural Diſorders are only,
e external Objects and Circumſtances, *Occa-*
*ns* of, and *Temptations* to Vice, and conſe-

quently of no weight againſt any part of the preceding Argument.

HE afterwards obſerves, that the grand foundation of Men's Error in judging of theſe things, has been this, either that they have taken their Eſtimate of human Nature from the *ſenſitive* and *brutal* part of it, and not from the *intelligent* and *moral*, and repreſented to their Minds, as the *original* State of it, ſuch evil Diſpoſitions and Habits as are of their own creating; or elſe, that they have underſtood particular paſſages of Scripture, which give the Character of the moſt profligate and abandoned Sinners, as deſcribing the *natural Temper* of all Mankind; and ſtrain'd ſtrong *figurative* Expreſſions, which are very frequent in the Eaſtern Languages, to their higheſt Senſe, contrary to the general Deſign of the Revelation, as well as the plain Reaſon of Things.

As to the Dominion over the inferior Creatures, it is manifeſt that Man continues ſtill to bear the Image of God in that reſpect. The *inanimate*, *vegetable*, and *animal* World are uſeful to him various ways; ſome by their Labour, others for Food and Cloathing: and not only adminiſter to his Neceſſities, but contribute jointly to the Conveniency and Ornament of Life. "And, ſays Mr. *Foſter*, it may be queſ-
"tioned, whether it would be poſſible for him,
"in ſome Inſtances, to exerciſe his Dominion
"in the Manner he now does, were it not for
"a kind of *Inſtinct* planted in the Nature of
"Animals, to acknowledge him, as their ſu-
"perior Lord."

FROM what has been ſaid, the Author draws ſome uſeful Inferences, which we ſhall paſs by, except the third, in which he aſſerts, that ſince we

we believe that we were made in the Image of God, and to act in imitation of his Example, 'tis our Duty to exercise our Dominion over brute Animals with Lenity, Moderation, and Mercy. "For, says he, by unnecessary Severities and Cruelties towards them, we manifest "a barbarous and savage Temper of Mind, and "consequently that we have lost those Sentiments of Goodness and Pity, which are our "most glorious Resemblance of the great Creator.——And I can't help observing upon "this occasion, that our Treatment of brute "Creatures, who, in respect of their many "Services to Mankind, as well as from the regard due to our *common Creator*, have a claim "to much better Usage from us, must be matter of great Uneasiness to Persons of a benevolent and generous Disposition; not only "upon the account of the Misery which they "endure, but because the barbarous Instruments of their Misery are so far from having "that merciful Temper, which the Christian "Religion recommends, that they seem, almost, to have forgot common Humanity." Mr. *Foster* might have back'd these judicious Reflections with the Words of *Solomon*, (Prov. xii. 10.) *A righteous* (or a good) *Man regardeth the Life of his Beast.*

In the fifth Sermon, the Author proves that *God is not an arbitrary Being*, on Rom. ix. 20. *Nay, but O Man, who art thou that replieſt againſt God?* He begins with pointing out two or three things, that are not imply'd in these words. And *first*, We ought not to infer from them, that God is *a despotick arbitrary Sovereign*, whose Will is the only Rule of his Actions.

Tho' he be ſupreme and accountable to none he always governs himſelf by the eternal and unalterable Rules of Wiſdom, Equity and Goodneſs. His Will is not, *itſelf*, the Standard and Meaſure of Right; but there is an intrinſick neceſſary Difference, in the Nature of Things, between Juſt and Unjuſt, Beneficence and Cruelty, that cannot be alter'd by the Authority, Will, or Determination of any Being whatſoever. Indeed, what God wills is always right and fit, always, upon the whole, the fitteſt and beſt. But why? not merely becauſe he wills it, but becauſe he is neceſſarily wiſe, juſt, and good.

" THERE cannot be, ſays Mr. *Foſter*, a " more diſhonourable Reflection on the Deity, " than to ſuppoſe he acts without a Reaſon, " merely from *Humour*, and *arbitrary Pleaſure*. " It repreſents him as a *Tyrant*, not as a *wiſe* " and *righteous* Governour. It renders him " *frightful* to our Contemplation, the Object " of *Averſion* and *Horror*, and deſtroys all ra- " tional Eſteem and Love of him, and Confi- " dence in him.——It renders him infinitely " more *formidable* than any *earthly Tyrants* ever " were, or can be, even thoſe who have been " the greateſt Scourges and Plagues to Man- " kind, becauſe he is poſſeſt of almighty and " uncontroulable Power; and the Thought of " almighty Power, that is not directed by Wiſ- " dom and Goodneſs, muſt fill the Mind with " the utmoſt Aſtoniſhment and Terror. Shall " we then give ſuch a *reproachful*, ſuch a *de-* " *teſtable* Character of the moſt perfect, the " moſt amiable of all Beings?——Shall we " picture the very *beſt* of Beings as the very " worſt? And repreſent him, in whoſe unerring " Wiſdom, ſtrict impartial Juſtice, and uni-

verſal

verſal unchangeable Goodneſs, the whole Rational World have the higheſt Reaſon to *rejoice*, as one that every wiſe Man muſt wiſh *not to exiſt?*"

*2dly*, It can't be inferr'd from the Text, that Men are not to enquire into the reaſons of God's Proceedings; or that they are in no Caſes able to judge of the Juſtice of his Methods of Providence. For God himſelf, in the Scriptures frequently appeals to them concerning it. From whence 'tis plain, that he would not have us *believe implicitly* that any thing is juſt, becauſe he does it; but only requires of us to approve of it ſo far, as we can reconcile it to the *general Principles* of Juſtice and Equity. Which Principles muſt, conſequently, be the ſame both with reſpect to God and Man. If they are different with reſpect to our Maker, and are ſomething *myſterious*, and *incomprehenſible*, *we know not what*, 'tis impoſſible we ſhould be able to determine, in any Inſtance, whether the divine Conduct be juſt, or unjuſt; for how can we judge *without Ideas?* And thus, an eſſential Perfection of the Deity will be impoſſible to be demonſtrated by us, which, notwithſtanding, is a fundamental Principle of all Religion.

THERE is a Phraſe commonly uſed, which perhaps has led ſome Perſons into the before mention'd Miſtakes, *viz.* that the end which God deſigns in all his Actions, in the Creation and providential Government of the World, is *his own Glory*. The Expreſſion itſelf is undoubtedly capable of a juſt and rational Senſe, but has been groſly miſapplied, and made to ſignify, what it can never fairly ſignify, ſomething diſtinct from, and even inconſiſtent with the

the Exerciſe of Juſtice and Goodneſs. And, indeed, 'tis natural for Men to interpret it agreeably to the Notions they entertain of God. So, for inſtance, if they imagine it to be the chief Attribute of the Deity, that he is ſtrict and rigorous in puniſhing, his Glory will be moſt eminently diſplay'd, when he is moſt *ſtiff* and *inexorable*, when he has moſt of *ſtern inflexible Severity*, and leaſt of *Mercy*. But if we believe him to be neceſſarily *wiſe*, *righteous*, and *good*, it will then be his chief Glory to exerciſe an *equal* and *impartial*, but at the ſame time a *gracious* Providence over all his Creatures, and invariably to purſue the fitteſt Meaſures to promote the general Good. And that this is the Caſe, will evidently appear, if we conſider, that the *Glory of God* can never be a diſtinct Conſideration from the Exerciſe of his moral Perfections for the Happineſs of his Creatures; or rather, that in this very exerciſe his Glory eſpecially conſiſts, becauſe in this View he appears moſt excellent: and a Defect in *Power*, *Knowledge*, or *Extent of Dominion*, would not ſtain and obſcure his Glory in any degree of Compariſon like Acts of *Injuſtice* and *Cruelty*.

THE Author, in the ſecond place, mentions briefly a few Caſes, to which if they could happen, and were urged as Objections againſt the Providence of God, the words of the Text, *Nay, but O Man, who art thou that replieſt againſt God?* would not be a *ſufficient*, and *rational* Reply. "In general, ſays he, ſuch an "Anſwer muſt be very weak and trifling in all "caſes, that are evidently repugnant to Juſtice "and Goodneſs. Thus, if we could ſuppoſe, "that God had abſolutely determin'd the fi-"nal and eternal Miſery of great numbers of

his

" his rational Creatures, or that he tempted " and excited them to Sin, that he enjoin'd " impracticable Duties, and puniſhed any for " not believing or not doing Impoſſibilities; " if theſe extravagant things, I ſay, could be " ſuppoſed of the ſupreme and all-perfect Be- " ing, who is *righteous in all his Ways*, and " whoſe *tender Mercies are over all his Works*; " it would be the moſt impertinent thing in the " World, to think to ſatisfy the Reaſon of " Mankind, by reſolving all into his Sove- " reignty, and ſaying, *who art thou that replieſt* " *againſt God?* The Sovereignty of God, and " his Right to act as he pleaſes in Caſes where " *Juſtice* is not concerned, is not the thing diſ- " puted, but his *Equity* and *Goodneſs*; which " can only be vindicated by ſhewing, either " that the above-mention'd methods of acting " are not Inſtances of *Arbitrarineſs* and *Cruelty*, " or that Arbitrarineſs and Cruelty, which are " reckon'd monſtrous Crimes in all other Be- " ings, are no *Blemiſhes* in God's Government " of the World."

*Laſtly*, Mr. *Foſter* inquires, to what Caſes the Words of the Text may be *properly* applied: And in order to it, he examines the particular Argument the Apoſtle was purſuing, and to which they immediately relate. He ſhews by a natural Connection and Paraphraſe of this whole Chapter, which has been ſo confounded and darkned, that it relates only to God's dealing with *Nations* and *collective Bodies* of Men; and not to his Favour or Diſpleaſure towards *particular Perſons*, and determining abſolutely, without any regard to their Actions, their *eternal State* hereafter. The Argument then, that St. *Paul* purſues, is only this, that God might

might diſpenſe his *extraordinary* Favours as he ſaw fit, and conſequently, eminently diſtinguiſh one Nation, and paſs by others without the leaſt *Injuſtice*; and that to cenſure ſuch a proceeding in the *Proprietor* and *Sovereign Diſpoſer* of all Things, was arrogant and preſumptuous. And from hence we learn, to what queſtions the words of the Text may be *properly* and *juſtly* applied, *viz.* to ſuch as theſe;——Why God vouchſafes a Revelation of his Will to *ſome* Nations, and not to *others?*—Why, for example, he has not made the Chriſtian Revelation *univerſal?*—Why does he permit *moral* and *natural* Evil?—Why has he not made all intelligent Creatures of the *higheſt Order*, and communicated to all *equal Degrees* of Perfection and Happineſs? Nothing of this can be ſhewn to be contrary to Juſtice, becauſe they are all Favours which his Creatures have no right to *claim*. And therefore in theſe, and all other Caſes of a like nature, where Juſtice is not concern'd, which have no Appearance of *Malice* or *Cruelty*, but are Conſiderations of *Wiſdom* only; 'tis very *pertinent* and *rational* to ſay to an Objector, *Nay, but O Man, who art thou, that replieſt againſt God?*

FROM what has been ſaid, the Author draws the two following Inferences. 1*ſt*, How neceſſary 'tis that we conſider the *Uſes* to which Paſſages of Scripture are applied, and don't argue *generally* from what is only adapted to a *particular* Caſe. "This is, ſays Mr. *Foſter*, "one Reaſon why Texts have been ſo abomi-"nably perverted, and ſtrained to ſuch *abſurd* "and *unnatural* Senſes, as are not only con-"trary to their true Deſign, and the general "Scope and Tenor of the Revelation, but

ſtrike

"ſtrike at the Foundation of all Religion." 2*dly*, Let us cultivate in our Minds the higheſt Reverence of God, eſpecially the moſt honourable Apprehenſions of his *moral* Character; and being perſuaded that all his Counſels are the Reſult of *infinite Wiſdom*, and that his Will is ever determin'd by the *higheſt Reaſon*, let us humbly acquieſce in all the Methods of his Providence.

THE Subject of the ſixth Sermon is *the Abuſes of Freethinking*, on *Galat.* v. 13. *For, Brethren, ye have been called unto Liberty, only uſe not Liberty for an occaſion to the Fleſh.* The Author begins with obſerving, that there is not a more valuable Bleſſing in human Life, than Liberty. *Civil Liberty* is the Baſis of all ſocial Happineſs, and *Liberty of Conſcience* the only Foundation of a rational Religion. When this latter is reſtrain'd, we are treated rather like *Brutes* than Men; *i. e.* Creatures indued with moral Powers, and accountable for their Actions. But becauſe the World is apt to run into *Extremes*, St. *Paul* in the Text adviſes the *Galatians*, not to miſtake *Licentiouſneſs* for *Chriſtian Liberty*. Mr. *Foſter* conſiders the Subject in a different Light, ſuited to the Complexion and Genius of the *preſent Age*; and enquires into ſome of the chief Abuſes of *Freethinking*; by which it happens, that what is really the peculiar *Honour*, and greateſt *Advantage* of our intelligent Nature, becomes a *Reproach* to it, and is attended with moſt *injurious* Conſequences.

And *firſt*, embracing the Principle of Liberty has ended, with many, in *Infidelity*, or a diſbelief of all Religion. 'Tis moſt evident, that Infidelity never more abounded than in this Age of

of *free Inquiry*. Whence can this ariſe? Certainly, not from a *thorough* and *impartial Examination*, from a *ſuperior Underſtanding*, or more *adequate* and *enlarged Views* of Things; but oftentimes from *Ignorance*, *ſuperficial Enquiry*, and even from that *Prejudice* and *implicit Faith*, which the Monopolizers of Reaſon and Free-thinking ſo loudly diſclaim. But here the Author would not be thought, by any thing he is advancing upon that ſubject, to diſcourage the moſt rational and free Examination of all religious Principles, be they ever ſo *ſacred* and *venerable*, and tranſmitted down with ever ſo much *Awe* and *Solemnity* by our Fore-fathers; nor would he be thought to aſſert, that any Man is oblig'd to receive a Revelation, which, upon mature Deliberation, appears to be unworthy of God, and repugnant to the Reaſon and Nature of Things. For his only Deſign is to point out ſome falſe Principles, which are all *an Abuſe* of the true Principle of Liberty, and by which 'tis highly probable many of the *profeſſed Admirers*, and *zealous Eſpouſers* of it, have been led to a diſregard both of *reveal'd* and *natural* Religion.

It frequently happens, that Men finding in time, that ſome Doctrines, which before they look'd upon as very important, nay eſſential Parts of Chriſtianity, are *abſurd* and *irrational*; they preſently conclude that Chriſtianity *itſelf* muſt be falſe, becauſe ſuch Doctrines, which are erroneouſly reckon'd as parts of it, cannot be true. Thus, for inſtance, a Man is convinc'd that God can't be an arbitrary Being, who has no regard to the moral Fitneſs of things; or an ill-natur'd Being, who, purely for the Oſtentation of his uncontroulable Power and Sove-

reignty,

ignty, has abſolutely determin'd the final Miſery of great numbers of his reaſonable Creatures. But theſe paſs, among many, for important Principles of the Chriſtian Religion, and therefore, Chriſtianity is an Impoſture.

But why, ſays Mr. *Foſter*, may not Chriſtians *miſrepreſent* the Doctrines of the Religion which they profeſs? Or is it reaſonable that any Religion ſhould be condemn'd, before 'tis examin'd, merely from *Hearſay*? Is this *Freedom of Thought*, and *rational Enquiry*? Far from it? 'Tis *rank Prejudice* under the cover of that amiable Name; and a Prejudice, which if it was ſuffer'd to prevail in all caſes, would render it impoſſible for Men to diſtinguiſh between *true* and *falſe* Religions. For there's nothing ſo extravagant but may be charg'd upon the beſt and moſt unexceptionable Scheme in the World, as eaſily as upon the worſt. Beſides, ſuch a Conduct as this, I mean, concluding that becauſe one thing is falſe, another which has no relation or connection with it, is ſo likewiſe; argues a very *ſhallow Judgment*, and a great *Confuſion of Thought*.

THE ſame may be ſaid in reſpect of ſome, who think, that becauſe they have a Right to reject all pretended Principles of Religion, which are contrary to Reaſon, they may likewiſe throw off the belief of every thing that they can't fully account for. They imagine themſelves, for example, no more oblig'd to believe a Providence, becauſe the viſible Courſe of Things is perplex'd and intricate, full of apparent Diſorder and ſeeming Injuſtice; than they are to receive ſuch Doctrines as aſſert that God is a rigorous, ſevere, and inexorable Sovereign, that delights in the Miſery of his Creatures, *&c.* This is another too common Abuſe of Liberty, leading

to

to a Diſbelief even of the firſt Principles of natural Religion; an Abuſe that argues great *Narrowneſs* of Mind, and what Perſons of any *Compaſs* and *Freedom* of Thought can't be guilty of. A free Enquiry neceſſarily ſuppoſes, as the Foundation of it, a *modeſt* Temper of Mind, conſcious of its own Weakneſs and Imperfection, which always reſtrains from paſſing a Judgment, or determining concerning the Truth or Falſhood of Things, about which, we have no *Ideas*, and which are beyond the *Reach* of our preſent Faculties.

AGAIN, ſome ſeem to miſtake *Liberty* for a *Right to diſpute every Thing*, and cavil at all religious Principles, which are commonly received. The great Delight of theſe People, who are often to be met with, is to puzzle a Controverſy, and ſtart Objections againſt ſome Point or other of reveal'd Religion; not from a Deſire of having them *conſider'd* or *ſolv'd*, but from *Vanity*, *a Spirit of Contradiction*, or an odd Affectation of *Free-thinking*. Be their private Sentiments concerning Chriſtianity what they will, they can't take it amiſs if they are rank'd on the ſide of *Infidelity*, becauſe they are always talking againſt Religion, but never defending it. Beſides, ſuppoſing they have, at firſt, no Deſign to hurt Chriſtianity by their cavilling at it; yet their Thoughts being continually turn'd againſt it, they come at laſt to think that their Objections have ſome weight, and by degrees to imagine that they are more and more important; and in the End, that they are of ſufficient Strength to overthrow the Chriſtian Religion, and prove it an Impoſture: And thus, what was at firſt only Vanity, Diverſion, or Contradiction, may by degrees be confirmed and ſettled *Infidelity*.

Beſides

Beſides, the Oppoſition ſuch Perſons frequently meet with, will make them more tenacious of what they have advanc'd, and inclin'd to maintain it.

A ſecond general Abuſe of the Principle of *Liberty* is this, that it has led many, who have not proceeded ſo far as a *downright Diſbelief* of all Religion, to pay no Regard, or, at moſt, but a ſlight and trifling Regard to *inſtrumental* and *poſitive* Duties. Becauſe the Folly and miſchievous Conſequences of *Superſtition* and *Enthuſiaſm* are plain; becauſe *Reading*, *Hearing*, *Praying*, &c. can anſwer no valuable Purpoſes farther than as they influence Men to good Works; becauſe placing the whole of Religion in *inward Impulſes*, a *warm* and *lively Imagination*, and *Heats* and *Raptures* of *Devotion*, has been of vaſt diſſervice to the Cauſe of ſolid and uſeful Virtue; becauſe *moral* Duties are infinitely preferable to thoſe of a *poſitive* and *ritual* Nature; hence it has been inferr'd, that all *inſtrumental* and *poſitive* Duties of Piety are not only *unneceſſary*, but *hurtful*; and that an inward Veneration and Eſteem of the Deity, improv'd by frequent and ſerious Meditation, and manifeſted by a good Life, is ſufficient, without any outward ſtated Acts of Worſhip, or religious Ceremonies. But can there be a more forced and unnatural Inference? If Superſtition, Enthuſiaſm, *&c.* are miſchievous Things, does it follow that there is no *rational Devotion*, and that ſuch an one can't be helpful to us in the purſuit of Virtue? It is plain from a conſtant Experience, that ſtated and ſolemn Addreſſes to God have a direct Tendency to fix in our Minds an habitual Reverence of his Perfections, a ſtrong

Senſe of our neceſſary Dependance upon him, and continual Obligations to him. And 'tis no leſs undeniable, that a *publick* and *ſocial* Worſhip is very uſeful to preſerve in the World a general Senſe of a Deity, of Providence, and of the grand Duties of Religion. Are *poſitive* Precepts to be entirely neglected, becauſe the *moral* ones are of prior Obligation and ſuperior Excellency? To ſay this, is in effect to aſſert that one thing can't be *good* becauſe another is *better*; and becauſe that other is *more uſeful*, this can be of *no ſervice* at all. So that the Notion of the *abſolute Inſignificancy* of inſtrumental and inſtituted Religion is as much an *Extreme*, as the making the *chief Part* of Virtue and true Goodneſs to conſiſt in it; and both proceed in a great meaſure from the ſame Principle, *viz.* a *ſlight Judgment* and *ſuperficial* Enquiry.

*Laſtly*, *Free-thinking* has been abuſed and perverted in the preſent Age, by degenerating into a *light trifling* Frame of Mind, and a Humour of treating ſacred Things with *Ridicule*. With People who affect this way, *Liberty* is nothing elſe but a *free*, *bold* Manner of treating all Subjects *ludicrouſly*, and turning them into a *Jeſt*. But ſuch *empty Triflers* ought to know, that there can be no true *Wit*, which has not *Reaſon* for the Foundation of it; that ridiculing what is in itſelf *good*, *uſeful*, and *venerable*, fixes a certain Reproach upon him that attempts it, either upon his Underſtanding, or upon his Morals; that *jeſting* with things of the higheſt Conſequence, is *Folly* and *Madneſs*; and that to banter and treat with *Scurrility* the eſtabliſh'd Religion of our Country, and that which all around us eſteem and reverence, is a great violation

lation of all the Rules of *Decency*, and *good Breeding*.

FROM what has been ſaid, the Author draws a general Inference, which is very much to the purpoſe, *viz.* That there are no things in themſelves ſo excellent, but what are capable of being abus'd. This, ſays he, neceſſarily reſults from the Principle of Liberty, which God has planted in human Nature, and which, at the ſame time, that it ſuppoſes, that 'tis in a Man's power to *improve* his Faculties and the Advantages he enjoys, muſt ſuppoſe that 'tis in his power, likewiſe, to *darken* and *neglect* them. And as this Abuſe is no juſt Objection to the Wiſdom and Goodneſs of the Creator, ſo neither is it any Argument againſt the *Excellency* and *Uſefulneſs* of *Liberty* itſelf; any more, than 'tis an Argument againſt Reaſon, that it is ſometimes employ'd to undermine the Foundations of Religion and Virtue, and to contrive Schemes of Injuſtice, Fraud, and Tyranny. The real nature of Things is not in the leaſt alter'd by our erroneous Sentiments, or irregular Behaviour. So that, tho' the Exerciſe of free Enquiry, in matters of Religion, has been groſsly and ſhamefully abus'd, we ought not, upon this account, to entertain the *worſe* Opinion of the Principle itſelf; becauſe it is, indeed, the chief Glory of our Nature, the very End for which we were endued with Reaſon, and even abſolutely eſſential to a *rational* Faith: for there can no more be true Faith without *Evidence*, than there can without *Ideas*. From whence it follows, that this Liberty of judging for ourſelves, is one of the moſt *ſacred* and *unalienable* Rights of Mankind, which we muſt

value above all the Advantages of this World, and conſtantly aſſert and vindicate.

WE beg leave of our Readers to ſtop here, and to refer them to the next Journal for the remaining part of this Abſtract.

## ARTICLE XX.

### *A Second Abſtract of Mr.* DE CROUSAZ's *Examination of* Pyrrhoniſm *Ancient and Modern.* [*See the firſt Abſtract in* No. XXI. Article XII. *p.* 226.]

IN the ſecond Part of this Work, Mr. *De Crouſaz* undertakes to confute *Sextus Empiricus*; for which purpoſe he gives us in the firſt Section an exact and impartial Account of that Philoſopher's Principles; and then propoſes his own Obſervations, to confute *Sextus*'s Arguments.

THE *Dogmatiſts*, ſays *Sextus*, are thoſe, who admit ſome Propoſitions, which they believe are certainly true: ſuch are the Followers of *Ariſtotle* and *Epicurus*, and the Stoicks. The *Academicks*, on the contrary, maintain that it is impoſſible to come at any certain Truth, and therefore needleſs to ſearch after it. But the *Scepticks* ſtill inquire after Truth, though they don't affirm whether or not 'tis poſſible to find it out. *Sextus* declares, that he is of that Sect; and tells us, that we muſt not read his Book in order to know what he affirms or denies; ſince he does not determine any thing, acting only the part of an Hiſtorian, acquainting us meerly with the *Appearances* of Things: For the *Scepticks* were never poſitive in their Aſſertions; they

they ſaid only, *videtur*, the thing ſeems to be ſo.

THE Intention of the *Scepticks*, is to acquire a perfect Tranquillity of the Mind: They examine carefully every Idea of the Mind, and whatever our Senſes offer to us; they compare one ſpiritual Idea with another; one Senſation with another; and the Ideas with the Senſations. This they do, in order to find reaſons for rejecting a Propoſition as ſtrong as thoſe that may be alledged to admit it. By this means the Mind is left undetermined; and not knowing on which ſide Truth is, or what is Good or Evil, it neither deſires nor fears any thing, and is not affected with the Trouble and Anxiety which the Paſſions create. This Tranquillity of Mind is what the *Greeks* called *Ataraxia, an undiſturbed State:* A *Sceptick* Philoſopher is he that has acquired this happy Tranquillity; one of the fundamental Maxims of that Sect is this, *Whatever Reaſons have been alledged to prove an Aſſertion, it is poſſible to prove the contrary with Reaſons equally ſtrong.*

THAT the Readers may the better know what the *Scepticks* are, we'll give here their Character, as it is deſcribed by Mr. *De Crouſaz* from *Sextus Empiricus*. " When a *Sceptick* ſays, " he is hot, he grants indeed, that it ſeems to " him he his hot, but he is far from affirming " that he really is ſo; he does never determine " what things are in themſelves; in that ſenſe " every thing is doubtful to him. But when " you ſay, that every thing is doubtful, are " you not at leaſt perſuaded of what you " ſay? By no means; I doubt of the Truth " of that ſame Propoſition, as well as of all " others; I neither affirm nor deny it; and

" when I uſe ſuch or the like Expreſſions, I " don't pretend to affirm the Truth of what I " ſay, though I ſeem to talk poſitively, and " by way of Affirmation." Though the *Sceptiſts* never aſſert the Truth of any thing, yet in the ordinary Courſe of Life they act according to what ſeems probable to them; they conform to the Cuſtoms and Faſhions of the Countries where they live, and alſo follow their own Paſſions and Deſires.

THE *Scepticks* ſaid, that there is no *Criterium*, no Mark by which Truth may be with certainty diſtinguiſhed from Falſhood; therefore they followed the Inſtinct of Nature, the Laws and Cuſtoms of their Country, and thoſe Rules and Maxims which are eſtabliſhed in every Art by the Profeſſors of it: They alledged ten principal Reaſons for thus abſtaining from paſſing a poſitive Judgment. The firſt is, that there is ſuch a vaſt difference between all kinds of Animals, and their different Senſes, that we cannot be ſure whether or not they are affected in the ſame manner, by the ſame Objects: how then ſhall we Men be ſure that we perceive things as they are in reality? For inſtance, an Object appears red to our Eyes; but who ſhall tell us whether it does not appear blue or green to another Animal?

2*dly*, THERE is as much difference between one Man and another, as there is between Men and the other living Creatures. *Demophon* was cold in the Sun, and warm out of it, and the Emperor *Tiberius* could ſee in the Dark: How wide do the *Dogmatiſts* differ among themſelves? Muſt we believe all Men? But that is impoſſible, ſince their Opinions are inconſiſtent with one another. Muſt we prefer one to all the reſt?

reſt? But whom ſhall we chuſe? Does not every body think his Opinions only are true, and thoſe of every body elſe falſe? Muſt we follow the greateſt Number? But not to ſay that this is childiſh, how ſhall we know on which ſide of a Queſtion the greateſt Number is? And does it not happen very often, that what is the Opinion of but a few Perſons in one Country, is in another Country believed by a vaſt number of People?

3*dly*, WE can judge of things only according to what they appear to us; but the different Senſes give us not only various, but alſo oppoſite Ideas of things. When we look on a Picture, if we believe our Eyes, ſome Objects are very near to us, and others at a great diſtance: Whereas, if we paſs our Hand over the Picture, the Senſe of Feeling does not convey any ſuch Idea to our Minds. —— Bodies have perhaps but one Quality, which in a manner multiplies itſelf, and appears under different Forms, according to the different Senſes, which are affected by it: Or perhaps Bodies have a great many Qualities, which are unknown to us, becauſe we want the proper Senſes on which theſe Qualites might make their Impreſſions. What Man will be able to determine theſe Queſtions?

4*thly*, THE ſame thing appears different to the ſame Senſe, according as we are differently diſpoſed; the ſame thing pleaſes or vexes us according to the different Humour we are in: and when we pretend to judge of things, our Mind is biaſſed by the Condition and Circumſtances in which we are; an old Man blames what a young Man praiſes, and both pretend to be in the right. If there are any Marks by

which we may know the Truth of the Matter; if you ſay there is ſuch a Mark or *Criterium*, by which I may diſtinguiſh what is certain, from what is doubtful; I will deſire you to let me know it, and to lay your Proofs before me: but then I will ask again, have theſe Proofs the infallible Mark or Criterium; and whatever reaſon you may alledge, I will put again the ſame Queſtion to you. Here we beg leave to obſerve, that when a Man denies that there is a Criterium or certain Mark of Truth, it is in vain we undertake to prove to him, ſince every Argument we may alledge againſt him, is a mere begging of the Queſtion; for, in order to argue, we muſt ſuppoſe beforehand that there is a Criterium or Mark by which we may diſtinguiſh a good Argument from a bad one: But then every Man that will be ſincere, muſt confeſs, that there are ſome Propoſitions, which are ſo evident, that it is impoſſible for him to doubt of them; hence it will follow, that EVIDENCE is the *Criterium* or characteriſtick Mark of Truth?

*5thly*, OBJECTS appear very different to us, according to the different Situation we are in, when we view them: Who ſhall tell us in what Situation we muſt be, to ſee theſe Objects as they are in reality?

*6thly*, THE impreſſions which the Objects without us make upon our Senſes, have always ſome Mixture, which alters them. Thus the Image, which comes from an Object, and enters the Eye, paſſes through the Air, and through the Tunicks and Humours of the Eye. How ſhall we know that theſe Mediums, through which it paſſes, don't alter it in ſuch a manner, that the Object is not repreſented as it really

eally is? The ſame may be ſaid in proportion of the other Senſes.

7*thly*, THINGS appear very different from what hey were, if the Situation or the Quantity be al- ered. If you ſcrape Horn, the ſame Bits, which efore appeared black, will now appear white; Remedy, which taken in a certain Quantity, ſalutary, will become a Poiſon if you take a reater Quantity of it. What can be affirmed f a thing that ſeems ſo different from itſelf? In hat Situation, or in what Quantity muſt we onſider it, to know certainly what it is?

8*thly*, How attentively ſoever we conſider hings, we can perceive only how they are re- ted to one another; but no Senſe, no Percep- on can make us know what they are in them- lves.

9*thly*, WE admire what is rare and uncom- on, and deſpiſe what is uſual; whence it ap- ears that we have no fixed Rule, whereby to dge of the real Worth of Things.

10*thly*, THE Laws and Cuſtoms of one Na- on, are not only different, but quite oppoſite thoſe of another; what is by ſome accounted irtuous and Praiſe-worthy, is by others ac- unted Vicious and Abominable; what ſome low, others forbid: the *Dogmatiſts* themſelves e not agreed concerning the Principles of lorality, and the Conſequences which may be awn from them. Theſe are the ten Motives Reaſons upon which the *Scepticks* ground eir famous ἐποχὴ, *Epocha, or abſtaining from dging*; this made them ſay, that there is no- ng certain, at leaſt with regard to Men, and t every thing is incomprehenſible.

MR. *De Crouſaz* having given us this Ac- unt of the *Scepticks*, from *Sextus*'s *Pyrrhonian Hypotypoſes*,

*Hypotypoſes*, or Repreſentation of the *Pyrrhonians*, he offers in the next Section ſome Obſervations on the *Scepticks*, and undertakes to ſhew how inconſiſtent they were with themſelves; and he makes it appear, that although they pretended not to affirm or deny anything poſitively, they were nevertheleſs as poſitive as the moſt peremptory *Dogmatiſts*. For the *Scepticks*, in order to prove, that nothing is certain, were obliged to ſuppoſe ſome Principles, as the foundation of their Reaſonings, and to draw Conſequences from them; but what was this, but a mere begging of the Queſtions? For they could be ſtopped at their firſt ſetting out, by being told, that to prove that there is nothing certain, they ſuppoſed that ſomething is certain, *viz.* the ten Aſſertions or Principles we have mentioned. Our Author alſo ſhews at large, that in the Courſe of their Lives, and in civil Affairs, the *Scepticks* acted and reaſoned like other Men: but all what our Author ſays on this head is nothing to the Purpoſe, ſince the *Scepticks* maintained, that though nothing was certain, yet they acted on every occaſion according to what appeared to them.

In the third Section Mr. *De Crouſaz* gives an Account of *Sextus*'s ſecond Book of the *Pyrrhonian Hypotypoſes*, and confutes him in the mean time; and as *Sextus* in his ſecond Book only enlarges upon what he has ſaid in the firſt, Mr. *De Crouſaz*'s Obſervations are levelled againſt both. But here we muſt beg leave to ſay, that Mr. *De Crouſaz* writes in ſuch a looſe and incoherent manner, his Stile is ſo diffuſe, and he repeats ſo often the ſame thing, that it is very difficult to bring his Obſervations to

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Arguments into the Compaſs of a few Words. He ſeems indeed to make ſome Apology for theſe Defects, becauſe *Sextus*, whom he intended to follow cloſely, and to confute as he went along, is alſo guilty of them; but he might have reduced *Sextus*'s *Pyrrhonian* Scheme to ſome particular Heads, and thus have confuted him methodically, and in much ſhorter manner: but by this means he would not have made a large Volume *in Folio*. However, we will endeavour to make our Abſtract as coherent as is poſſible, and to reduce Mr. *De Crouſaz*'s Reflections to two particular Heads, *viz.* The inconſiſtency of the *Scepticks*, and the Mark by which Truth may be certainly diſtinguiſhed from Faſhood.

FIRST, then, with regard to the Inconſiſtency of the *Scepticks*; we have ſaid already, that they lay down ſome Principles, from which they draw Conſequences; which ſeems inconſiſtent with the Character of thoſe who pretend that every thing is doubtful and uncertain: for if that be, how can they depend upon the Conſequences they draw from their own Principles? They alſo explain with great Accuracy the Words which they uſe in their Reaſoning; but how can this be done, if every thing be dark and unintelligible? Do they pretend to clear up what was obſcure before? If ſo, they muſt confeſs that ſomething at leaſt is clear, after they have defined it. If the *Scepticks* anſwer, that they don't know whether any thing can be cleared up by Definitions; to what purpoſe then do they give themſelves the trouble of defining and explaining Words? They pretended to confute the *Dogmatiſts*; but this ſuppoſes that they underſtood

derſtood their Writings and Opinions? When they were asked, ſays Mr. *De Crouſaz*, do you know that this was the Opinion of *Zeno* or of *Epicurus*, or is that dark and unknown to you? "If you think you apprehend the meaning of "thoſe you pretend to confute, you muſt "confeſs that you are ſure of ſomething, "which is renouncing your *Scepticiſm*. If "you ſay, that you don't underſtand the "Books you read, or the Perſons with whom "you diſpute, why do you contradict them, "and pretend to argue againſt what you "don't underſtand?" Mr. *De Crouſaz*, to ſhew how ridiculous the *Scepticks* are, brings in one of them talking after this manner: *I don't know whether I have well underſtood* Socrates's *meaning, but I will confute him for all that: His Opinion was perhaps quite different from what I ſuppoſe it to be; he had perhaps very good reaſons for what he aſſerted, and my Arguments may have no Strength; perhaps I don't know what I ſay when I talk upon this Subject: but no matter for that, I will put in order what appears to me; and read afterwards over again, and poliſh it; and it ſeems to me, that to make the Reader underſtand what I have wrote, I will take all the pains which a Man would take, who is perſuaded he has Truth on his ſide.* Thus our Author thinks a *Sceptick* would talk, if he was ſincere; but to tell the truth, ſays he, the *Scepticks* were ſenſible that they had not miſtook the Senſe of the Authors they pretended to confute; they oppoſed againſt them the beſt Arguments they could invent, they put them in the ſtrongeſt light; they thought thoſe Arguments were good, and did not doubt but they would convince their Readers: but

they did not care to own it, being perſuaded that if they once own'd ſo much, their Antagoniſts would ſoon get an entire Victory over them.

2*dly*, With regard to the Characteriſtick of Truth, by which it may be certainly diſtinguiſh'd from Falſhood; Mr. *De Crouſaz* maintains, that this Mark or Characteriſtick is nothing elſe but the Evidence and Perſpicuity of Things: and he ſhews that the *Scepticks* themſelves are oblig'd to admit this, ſince it is upon that very ſame Principle they argue. *Sextus*'s Argument was this, Truth is either entirely evident, or entirely dark, or partly evident and partly dark. If ſome dark Propoſitions are true, and ſome of thoſe which appear evident to us are alſo true, how ſhall we diſtinguiſh thoſe which only appear evident, from thoſe that are really ſo? And to know that a Propoſition is certain, we muſt know before-hand, that things are in reality what they appear to be; and ſince we cannot acquire that Knowledge, we muſt be content to doubt of every thing. Here Mr. *De Crouſaz* aſks the following Queſtions. Does a Man, who uſes ſuch Expreſſions, underſtand what he ſays; or are his Words bare Sounds without any Senſe? Is the Senſe of the Propoſitions he utters clear to him, or not? Does he not feel within himſelf that he reaſons juſtly? If ſo, he perceives then that Evidence, to which we muſt yield whether we will or not, without any further Proof; he ſees that Light, which does not want another Light to make it appear: Therefore wherever the ſame Light ſtrikes us, we may be equally certain, that we have Truth on our ſide: Hence it follows, that EVIDENCE is that Characteriſtick of

of Truth, which we wanted to find out. Our Author anſwers afterwards to ſome other Cavils of *Sextus*, but we think it needleſs to enter into thoſe particulars.

In the fourth Section Mr. *De Crouſaz* examines the third Book of *Sextus*'s *Hypotypoſes*. *Sextus* begins the firſt Chapter of that Book, by telling us, that as a true *Sceptick*, he will worſhip the ſame Gods which his Country-men adore; this, I ſuppoſe, he did for fear of being proſecuted for Non-Conformity. He then argues againſt the Being of a God, and concludes in theſe Words: A Man muſt be impious, who believes a Deity, for it is impious to think, that God cannot do that, which is beſt; or if he can, that he will not do it: but whoever believes a God, muſt admit one of theſe Propoſitions; ſince the Evils, of which this World is full, ſhew, that God either will not or cannot prevent them. As Mr. *Bayle* has alſo urg'd that ſame Objection; our Author does not anſwer it in this place, but refers us to what he offers againſt Mr. *Bayle* in the third part of this Work; ſo that we muſt differ to lay before the Reader our Author's Obſervations, 'till we come to that part of his Book, where he anſwers Mr. *Bayle*'s Objections.

Mr. *De Crouſaz* next endeavours to confute the Arguments by which *Sextus* undertook to prove that there are no Cauſes at all; but as theſe Arguments are mere cavils, founded only upon Equivocations, we don't think it proper to give an Account of them; nor of our Author's Anſwers, which may eaſily be gueſſed. We may ſay the ſame, with regard to the Arguments, by which *Sextus* pretends to ſhew, that

that it is impoſſible there ſhould be Bodies in the World.

BUT as Mr. *Bayle* has in a manner maintain'd the ſame Opinion by Arguments grounded on the Obſervations of the modern Philoſophers, we think it will be proper to lay theſe Arguments before the Reader, with Mr. *De Crouſaz*'s Anſwer.

"THE *Scepticks*, ſays Mr. *Bayle*, were in "the right to maintain, that the *Qualities* of "the Bodies, which make Impreſſions on our "Senſes were mere Appearances; we may "very well ſay, that we feel the Heat when "we approach the Fire, but we cannot affirm "that the Fire really is, what it appears to be. "Thus the antient *Scepticks* talked. But now "the modern Philoſophers are more poſitive; "they ſay roundly, that Heat, Odours, Colours, *&c.* are not in the Objects of our "Senſes, but are mere Modifications of our "Souls; and that Bodies are not what they appear to be. Indeed theſe Philoſophers would "fain have excluded Space and Motion from "the Liſt of mere Appearances, but they "could not; for if the Objects of our Senſes appear to us warm, cold, colour'd, *&c.* tho' they be not ſo, why ſhould they not alſo appear to us extended, figured, in Reſt or in Motion, tho' there be no ſuch thing? Farther, the Objects of our Senſes cannot be the Cauſes of the Senſations we have: we could therefore feel Heat or Cold, ſee Colours, Figures, Motion, Reſt, Extenſion, tho' there were no Bodies in the World; we have then no good Arguments of the Being of Bodies. The only good Argument that could be alledged is this; God would impoſe upon us,

if

" if he ſhould communicate to our Souls the
" Ideas we have of the Bodies, tho' there were
" really no Bodies at all. But this Argument
" is weak, becauſe it proves too much. Since
" the Beginning of the World all Men, except
" perhaps one among a hundred millions, firm-
" ly believe that the Bodies are colour'd; and
" this is an Error. Now I aſk, did God im-
" poſe upon all Mankind with regard to Colours?
" If he did it in this reſpect, why could he
" not do it alſo with regard to Extention,
" Motion, *&c?* This laſt Impoſition will not
" be leſs innocent, nor leſs conſiſtent with the
" Perfections of the Supreme Being, than the
" former. And if he does not impoſe upon them
" with regard to Colours, it is becauſe he does
" not force them irreſiſtably to believe that
" Colours really exiſt without them, but only
" that it thus appears to them. The ſame
" will be maintain'd with regard to Exten-
" ſion. God does not irreſiſtably induce us to
" ſay, that it exiſts, but only that it thus ap-
" pears to us. 'Tis more difficult for a *Car-*
" *teſian* to ſuſpend his Judgment, with regard
" to the Being of Extenſion, than it is for a
" Countryman to withhold from affirming that
" the Sun ſhines, or that Snow is white. There-
" fore if we are miſtaken when we believe that
" Bodies exiſt, God will not be the Author of
" that Miſtake, ſince he is not the Author of
" the Countryman's Miſtake with regard to
" Light or Colours. Theſe are the Advan-
" tages, which accrue to the *Scepticks* from the
" modern Philoſophy." Thus far Mr. *Bayle*,
whoſe Words our Author quotes: he then en-
deavours to anſwer theſe Arguments; but he
does it in ſo prolix and confuſed a manner

that it is very difficult to give the Substance of his Answer.

He says that if we attentively consider the Objects of our Senses, and the Impressions they make upon us, we shall find indeed, that we often ascribe to the Bodies Properties which are only Modifications of our Souls, occasioned by the Bodies; but that we will also be forced to conclude that there must be some things without us, which are the Occasion of our Sensation, and which we call *Bodies*. He afterwards gives us another Proof of the Being of Bodies. "The "Sensations, says he, which seem to be the "Effect of the Impressions, which the exter-"nal Objects make upon us, are not at our "command; we feel painful Sensations whe-"ther we will or not, and we cannot have "agreeable ones when we please. If then "there be no Bodies, there must be a Cause "different from ourselves, which creates those "Sensations in us, at its own Will and Plea-"sure, not at ours. This Cause must be in-"telligent, since it knows our Thoughts and "disposes of them. The Power and Know-"ledge of this Cause must be admirable and in-"finite; it must have the Ideas of all the Im-"pressions, that have ever been made upon us, "and of all the Sensations they have occasion'd, "that the subsequent Sensations may answer "the preceding as exactly, as if the external "Objects were really extant. It is plain, that "such a Cause could not act coherently, if it "did not propose some End, or if it did not "intend to represent to us a regular Series of "Sensations well link'd together. Such a Cause "has therefore the Ideas of those things,

" which it represents to us as really existing; it " must then conceive those Things are possible; " otherwise it could not create in us the Ap- " pearance and Images of them; it could not " imitate them. If then a World, as it ap- " pears to us, is possible, why should not the " powerful Cause, of which we are speaking, " really create it, rather than be constantly im- " ployed in barely representing it to us? Should " such a Cause delight more in the Appea- " rances than in the Reality of Things? Should " it take more pleasure in deceiving us than " in not imposing upon us? But if it intends to " deceive Men, without their being aware of " it, why does it permit that some Men be " cunning enough to find out the Cheat? Or " if it intends that Men should know there's " no Reality in the *Phænomena* of this World, " how comes it to pass that the greatest Part " of Mankind cannot be persuaded of it." The more we reflect upon such a System, adds our Author, the more it appears incredible and monstrous; and shall a *Sceptick* never so little attentive and sincere dare to affirm, that this System is as probable, as that which supposes that the *Phænomena* of this Universe are real?

Mr. *de Crousaz* afterwards shews that the supreme Cause must be an intelligent Being, who loves Order, Wisdom, and Justice, and cannot therefore be supposed to deceive Mankind. How far this Observation, and the Passage we have translated from our Author, be a solid Answer to Mr. *Bayle*'s Argument, we leave the Reader to judge.

OUR Author examines afterwards another Argument, which Mr. *Bayle* proposed against the Possibility of *Extension*; which is as follows:

If

If there was an *Extenſion* or Space, it ſhould conſiſt of Mathematical Points, or of Phyſical Points (Atoms) or of Parts infinitely diviſible; but it can conſiſt of neither of theſe, therefore Extenſion or Space is impoſſible. That Extenſion cannot conſiſt of Mathematical Points, nor of Atoms, (undiviſible Parts) is granted: but how does Mr. *Bayle* make it appear, that Extenſion cannot conſiſt of Parts infinitely diviſible? Why, he ſays, that Philoſophers will never anſwer the following Objection, which he pretends is ſelf-evident, and as clear as the Sun at Noon-day; *viz.* An infinite Number of Parts, each of which is extended and diſtinct from all others, not only with regard to its Entity or Being, but alſo with regard to the place it fills up, can never be contain'd in a Space an hundred thouſand Millions of Times leſs than the hundred thouſandth Part of a Grain of Muſtard Seed. And here we will obſerve, that this Argument can puzzle ſuch Perſons only, as have no Skill in Mathematicks; for as Mr. *de Crouſaz* very juſtly anſwers, the Place which every Particle of Matter fills up is proportioned to the Smallneſs of that Particle. We'll obſerve further, that Mr. *Bayle* ſuppoſes in this Argument, and in another which Mr. *de Crouſaz* alſo gives us, that an infinite Number of Particles infinitely ſmall, muſt be equal to another infinite Number of Particles; whence it would follow, that the whole Univerſe is equal to a Grain of Corn, ſince both contain an infinite Number of Particles. But no Mathematician will grant his Poſition, ſince they muſt maintain that there are ſeveral Degrees or Claſſes of Infinites, as there are of Things finite. Mr. *Bayle*'s reaſoning is like that of a Man, who

would ſay that ſince the Earth has two Halfs, and a Grain of Muſtard-Seed has alſo two Halfs, the Earth and a Grain of Muſtard-Seed muſt be equal: but every body underſtands that each Half of both theſe Bodies are proportionable to their reſpective whole Bodies.

MR. *De Crouſaz* gives us afterwards ſome Mathematical Demonſtrations, by which it appears that Space, or any other *Quantity*, is infinitely diviſible. But theſe Demonſtrations appear very needleſs; ſince Mathematicians don't want them, and they that have no Skill in Mathematicks, will not be able to underſtand them. Then follow ſome Obſervations of Mr. *De Crouſaz* upon this Mathematical Paradox; That the Angle form'd by the Arch of the Circle and its Tangent, is leſs than any Angle formed by two ſtrait Lines; and that nevertheleſs that ſame mixt Angle can increaſe, without ever becoming equal to an Angle form'd by two ſtrait Lines, and alſo decreaſe without Bounds. Mr. *De Crouſaz*'s Obſervations on this Paradox deſerve to be conſidered; but we cannot inſert them here, without making this Abſtract too long, and too tedious for thoſe of our Readers who don't underſtand Mathematicks.

FOR the ſame reaſon, we paſs what Mr. *De Crouſaz* ſays to prove the Poſſibility of Motion againſt Mr. *Bayle*. As this celebrated Author lov'd to confirm his own Aſſertions by the Authority of learned and famous Men, he quoted Father *Malebranche* as being of the ſame Opinion with him, with regard to the Being of Bodies. *Father* Malebranche, ſays he, *is of the ſame Opinion, and thinks that it is by Faith only we can acquire a certain Knowledge.* But Mr. *Arnauld*, a Doctor of the *Sorbonne*, maintain'd *that whatever*

ver *F.* Malebranche *asserted, was so far from* stabliſhing *a certain Knowledge, that it rather* ended *to introduce a moſt dangerous Pyrrhoniſm,* nd *ſhew'd that this Principle of F.* Malebranche, GOD CANNOT DECEIVE US, *is of no uſe at all in* hat *Father's Syſtem, according to which there can* e *no Sciences either human or divine.* This is hat Mr. *Bayle* ſaid of thoſe two famous Men; o that, ſays Mr. *De Crouſaz*, this great Remedy againſt Scepticiſm, *viz.* FAITH, on hich Mr. *Bayle* inſiſts ſo much, is rejected by imſelf; ſince he ſeems to approve of Mr. *Arauld's* Objections againſt F. *Malebranche's* Syſem. Our Author takes this Opportunity, to new, that if a Propoſition appears contradictory o our Reaſon, Faith can never make us beeve it.

1. To believe, ſays he, is to think, to have deas of the thing propoſed to be believed. I may ave ſo good an Opinion of a Man, as to be perſuaded, that what he ſays is true, tho' I don't nderſtand a Word of what he ſays. But then can't believe the Propoſition he delivers to e, as long as I have no Idea or Notion of it.

2. WHEN we underſtand the Words that orm a Propoſition, if theſe Words offer a enſe contradictory, or, if join'd together ey form no Senſe at all, becauſe they have no elation to one another, it is impoſſible to beeve that Propoſition.

OUR Author makes then ſome Obſervations pon what is called *believing*; "That Word, ſays he, is very equivocal; uſe has made it ſignify ſeveral different Things, tho' People don't take notice of it. Sometimes to believe ſignifies, not to reject poſitively a Propoſition, as tho' it was falſe. Thus the

" greateſt part of Mankind believe the Reli-
" gion of their Country, tho' they never exa-
" min'd it: they don't reject it poſitively, but
" they don't know the Reaſons on which it is
" grounded.

" To *believe* ſometimes ſignifies ſomething
" more. We not only don't reject a Propoſi-
" tion, but we are moreover inclined to think
" it is true: Thus we *believe* that our Friends
" and Relations are more worthy Men, than
" thoſe with whom we are unacquainted.

" To *believe* ſometimes alſo ſignifies to yield
" to ſome Arguments, which borrow their
" whole Strength from our Prejudices; we ad-
" mit thoſe Arguments without any Inquiry,
" without being ſenſible of their Evidence,
" nay ſometimes without underſtanding the
" meaning of them. By this means we may
" indeed believe contradictory Propoſitions;
" that is, *it will never come into our heads to*
" *reject them as falſe.*

" ADD to this, that all contradictory Pro-
" poſitions have two *Meanings*; when we try
" to unite thoſe two Meanings, to conſider
" them in one View, and to admit them both
" as true at the ſame time, we can never do
" it; becauſe it is not poſſible to do what is im-
" poſſible. But if we conſider at once but one
" of the Meanings of thoſe Propoſitions, we
" form an Idea of it, and admit it as true: and
" a few Moments after we conſider the other
" Meaning of it, without taking notice then of
" that we conſider'd firſt; thus we admit the
" ſecond alſo as true.

" PETER, *James*, and *John* are three hu-
" man Perſons, but we muſt not ſay therefore
" that there are three human Natures; there is
" but

" but one. In the ſame manner the Father, " the Son and the Holy Ghoſt are three di- " vine Perſons; but nevertheleſs there is but " one God.

" THERE was a time when the Divines ex- " preſſed themſelves in theſe Words; and it " cannot be doubted but ſeveral Perſons miſ- " underſtood them, and believed at the ſame " time that there was but one God, and that " there were ſeveral. When they conſidered " the Father, Son, and Holy Ghoſt diſtin- " guiſhed as *Peter*, *James*, and *John* are, they " fell into *Polytheiſm*. But when they were " aſked, whether there is more than one God, " they forgot their former Opinion, and an- " ſwer'd very ſincerely, that there is but one: " but if a Perſon had inſiſted ſtill, and deſir'd " them to reconcile their two Aſſertions, they " would have refus'd to enter into that Laby- " rinth. They conſidered indeed both Queſ- " tions ſeparately; but they thought it a Duty, " not to conſider them in one View.

" THUS alſo the *Stoicks* were ſenſible of the " Beauty of Virtue, and the Horror of Vice, " like Perſons who were perſuaded that Man is " a free Agent.——But theſe ſame *Stoicks* " admitted a *Fatum*, and ſpoke of Neceſ- " ſity and the Concatenation of all Events in " the ſtrongeſt Terms. Theſe two Opinions " are inconſiſtent: But the Stoicks avoided the " Trouble of perceiving that Inconſiſtency, by " never comparing theſe two oppoſite Tenets." Thus it appears that Men may believe Contradictions, becauſe they never compare the oppoſite Propoſitions which they admit.

OUR Author afterwards ſays, that Faith can never be contrary to Reaſon, to which purpoſe

he quotes a Paſſage from Mr. *Le Clerc*'s Book intituled, *Sentimens de quelques Theologiens de Hollande ſur l'Hiſtoire Critique du Pere Simon*, p. 337. but that Paſſage is too long to be here inſerted. He then ſays, that when it happens, that what is called Faith and Reaſon are oppoſite to one another, it ſhews either that we miſtook the Senſe of ſome Paſſage of the Scripture, or that we argued upon falſe Principles, or drew from true Principles falſe Conſequences. In that Caſe we muſt correct our Way of arguing; or endeavour by the Uſe of Reaſon to find out the true Senſe of the Paſſage, which is miſunderſtood; for a Reaſon in Man is a Ray of the divine Reaſon: when we find them oppoſite, it ſhews that we are miſtaken in what we think to be dictated by one or by the other. Thus far our Author, but it may be very much queſtioned whether our *Athanaſians* will agree with him. If they think, that becauſe Mr. *De Crouſaz* has endeavoured to anſwer *Bayle*'s Objections againſt Religion, his Book may be very ſerviceable to them to anſwer our preſent Hereticks or Infidels; they are very much miſtaken, as may appear by what we have quoted from him. He is a great Defender of human Reaſon, and would bring Faith and Religion itſelf to that Teſt.

OUR Author comes afterwards again to the Objections againſt Motion, and ſolves them by ſome Mathematical Demonſtrations, to which we refer the Reader. He then ſpeaks of *Void*, and ſeems inclined to think there is no ſuch thing as a Space entirely void of Matter. He comes afterwards to what Mr. *Locke* has ſaid, *viz.* That we don't know the *Subſtances* themſelves, but only their *Qualities* and *Attributes*: and

and here Mr. *De Crouſaz* endeavours to prove that Matter and Space are one and the ſame thing; ſome of his Arguments are the ſame with thoſe of the *Carteſians*; and the others are ſo intricate, that we own we don't underſtand them, therefore we muſt refer our Readers to the Book itſelf.

MR. *De Crouſaz* next conſiders Mr. *Bayle's* Objections with regard to Time; but theſe being trifling and mere Cavils, we need not enlarge upon them. We will only obſerve, that Mr. *De Crouſaz* ſhews that we muſt neceſſarily admit, that ſomething is eternal and infinite; tho' we are not able to ſolve all the Queſtions that may be propoſed concerning *Eternity* and *Infinity*.

OUR Author comes again to *Sextus*, deſcribes for the fifth or ſixth Time the Character of the *Scepticks*, and then anſwers *Sextus*'s Objections concerning the Numbers and Unity. He next conſiders *Sextus*'s Objections againſt what is commonly called Good or Evil. His Objections are grounded chiefly on this, *viz.* that what one Man conſiders as a Good, another looks upon as an Evil, and another is indifferent about it; hence *Sextus* concludes, that what is good, evil, or indifferent, is not determined by Nature, ſince Men differ ſo much about it. The Subſtance of our Author's Anſwer is, that the Opinion of Men is not the Rule of Truth; and that if they would conſtantly make uſe of their Reaſon, and reflect ſeriouſly upon what they deſire or fear, they would ſoon agree about what is good or evil. The remaining Part of this Section is taken up in anſwering what *Sextus* objects againſt the Arts and Sciences; but all this not being very material

material, we don't think it neceſſary to give an Abſtract of it.

IN the laſt Section of this ſecond Part, Mr. *De Crouſaz* examines *Sextus*'s Book againſt the Mathematicians, and here again our Author blends this ancient *Sceptick*'s Objections with thoſe of Mr. *Bayle*; and he repeats ſeveral Obſervations, which he had already made in the foregoing part of this Book; and which are offer'd again in the third Part, which is entirely levelled againſt Mr. *Bayle*. Therefore to avoid Repetitions, we think it needleſs to give in this place an account of this Section; and this Abſtract being already long enough, we will break off here, and in our next Article we will give the Reader an account of what Mr. *De Crouſaz* offers againſt Mr. *Bayle*.

## ARTICLE XXI.

*A Specimen of Errors, Omiſſions*, &c. *in* N°. II. (*containing eight Sheets*) *of the pretended* Compleat *and* Accurate *Tranſlation of Mr.* Bayle's DICTIONARY*.

### FALSE TRANSLATIONS OF THE LATIN.

I.

*The Original.*
Papirius Maſſo.

*The juſt Tranſlation.*
Papirius Maſſo.

*The pretended Tranſlation.*
Papirius Maſſon.

*Papirius* is Latin, and *Maſſon* is French.

II.

* A Specimen of the Errors, Omiſſions, *&c.* in No. I. of the pretended Tranſlation of Mr. *Bayle*'s DICTIONARY, the Reader will find in this *Hiſtoria Litteraria*, No. XXI. pag. 292, & ſeq.

II.

*The Original.*

[Demetrius] in *Ægyptiacis apud Athen.*
*In libris rerum Ægyptiacarum apud eundem.*

*The juſt Tranſlation.*

Demetrius's *Ægyptica, quoted by Athenæus.*

*The pretended Tranſlation.*

P. 37. Art. ABYDUS, Margin. References (9) and (10).
Demetrius UPON THE *Ægyptica* in *Athen.*

III.

*The Original.*

Quæ tempore patriarchæ *raptâ Sara* tulerat.

*The juſt Tranſlation.*

The ſufferings he had undergone in the time of the Patriarch, after he *had carried off his Wife Sarah.*

*The pretended Tranſlation.*

P. 39. Not. [*D.*]

What he ſuffer'd *for the Rape of Sara* in the Patriarch's time.

Where did theſe Tranſlators find that Sarah was *raviſhed* by Abimelech?

IV.

*The Original.*

*Cur hoc feciſti?*

*The juſt Tranſlation.*

Why did you do this?

*The pretended Tranſlation.*

P. 39. Not. [*D*].
*What haſt thou done?*

V.

*The Original.*

E majoribus *Caſtellam Hiſpaniæ* ex parentibus *Olyſſiponem Luſitaniæ agnovit* patriam.

*The juſt Tranſlation.*

He declared Caſtile to be the Country of his Anceſtors, and Lisbon that of his Parents.

The

*The pretended Tranſlation.*

P. 41. Rem. *A.*

He *claimed Caſtile of Spain* as the Country of his Anceſtors, and *Olyſſipon Luſitania* as the Country of his parents.

There are but three egregious Blunders in this ſhort paſſage. 1. *Agnoſcere* is tranſlated to claim. 2. *Caſtile of Spain*, which is as much as if we ſaid *Kent of England*. 3. They did not know what to make of *Olyſſipone Luſitaniæ*, though by the beginning of the Note they might have known that it was *Lisbon* in *Portugal*.

VI.

*The Original.*

Ariſtotelis libros *mirificè complexus.*

*The juſt Tranſlation.*

*Taking a particular delight* in the moral Writings of Ariſtotle.

*The pretended Tranſlation.*

P. 57. Rem. *B.*

*Finely introduced the* moral Writings of Ariſtotle.

VII.

*The Original.*

*Expoſitionem hujus Doctoris, accommodatam præcipue menti philoſophi.* (i. e. Ariſtotelis.)

*The juſt Tranſlation.*

The Commentary of this excellent Maſter, *agreeable to the ſenſe of* Ariſtotle.

*The pretended Tranſlation.*

Ibid. [*B*].

This great Maſter's explanation, *accommodated chiefly to the taſte of Philoſophers.*

VIII.

*The Original.*

*Rudem enim eſſe omnino in noſtris poetis aut inertiſſimæ ſegnitiæ eſt, aut faſtidii delicatiſſimi.*

*The juſt Tranſlation.*

To be unacquainted with our poets, is owing either to a prodigious careleſſneſs, or to too refined a delicacy.

*The*

*The pretended Tranſlation.*

Ibid. Note [I].

*If our Poets are rough and unpoliſhed, it proceeds either from the moſt ſlothful neglect, or the moſt delicate niceneſs.*

That *Roughneſs* and *Unpoliteneſs* ſhould proceed from the moſt *delicate Niceneſs*, is very unaccountable; beſides *Niceneſs* is not Engliſh.

IX.

*The Original.*

*Summi poetæ* ingenium non ſolum arte ſua, ſed etiam dolore exprimebat.

*The juſt Tranſlation.*

He diſplayed the Genius of *a very great Poet*, not only by his art, but by his grief.

*The pretended Tranſlation.*

Ibid.

He *expreſſed* the Genius of THIS great Poet, not only by his art, but by his concern.

X.

*The Original.*

Facileque eſt remedium ubertatis; ſterilia *nullo labore* ſuperantur.

*The juſt Tranſlation.*

Redundancy is eaſily remedied; but Sterility is abſolutely incurable.

*The pretended Tranſlation.*

P. 61. Note [K].

Redundancy is eaſily remedied; but Barrenneſs *with great difficulty*.

XI.

*The Original.*

*Eſſent pugnaces, qui ſera bella canunt.*

*The juſt Tranſlation.*

And combatants all thoſe, who ſing of Wars.

*The pretended Tranſlation.*

P. 61. Note [M].

*Who War's alarms, and martial deeds indite,*
*Of courſe muſt be the Dev'l and all in fight.*

Our

Our Tranſlators, by this laſt burleſque Verſe, ſeem to have imagin'd, that they were tranſlating Martial's Epigrams, rather than Ovid's *Triſtia*. Beſides, to *indite War's alarms*, is a ſtrange unpoetical expreſſion.

XII.

*The Original.*

Clara etiam *per idem ævi ſpatium* fuere ingenia, in *Togatis* Afranii.

*The juſt Tranſlation.*

*At one and the ſame time* ſeveral great Genius's aroſe, Afranius for Comedy.

*The pretended Tranſlation.*

P. 26. Note [N].

*About the ſame time* flouriſh'd in *Oratory* Afranius.

Here *Clara per idem ævi ſpatium fuere ingenia*, is tranſlated, *About the ſame time flouriſhed*, and *in togatis*, in *oratory*; whereas Dunſter's proſe Tranſlation of the following line in Horace, *Dicitur Afrani toga conveniſſe Menandro*, would have directed the Tranſlators to the true meaning of *togatæ*. We ſhould have recommended to them Dacier's verſion of Horace, but that they appear to know no more of French than of Latin.

XIII.

*The Original.*

An Latiæ muſæ non ſolos *adytis* ſuis Accium & Virgilium recepêre, *ſed eorum & proximis, & procul ſecundis* ſacras conceſſêre ſedes?

*The juſt Tranſlation.*

Did the Latin Muſes receive not only Accius and Virgil into the *moſt ſecret part of their Temple*, but even indulged the ſacred ſeats *not only to Poets, who were next to theſe in reputation, but even much inferior to them*?

*The pretended Tranſlation.*

Ibid.

Did the Latin Muſes receive not only Accius and Virgil into their *Temple*, but *even Poets of an inferior claſs*.

XIV

XIV.

*The Original.*

*Sunt quos Pacuviuſque & verrucoſa moretur*
*Antiopa, ærumnis cor luctificabile fulta.*

*The juſt Tranſlation.*

Whoſe harſh Antiope's afflicted heart
Misfortunes only ſtrengthen——

*The pretended Tranſlation.*

P. 63. Note [P.]

*So great Antiope in grief appears,*
*The tragic Tale diſſolves them into tears.*

Theſe lines don't expreſs Perſius's ſenſe; which is, that ſome people are pleas'd with the rough unpoliſh'd Tragedy of Antiopa, on account of the obſolete, turgid and affected language, of which the Satiriſt gives a ſpecimen in the words *Ærumnis cor luctificabile fulta.*

## FALSE TRANSLATION OF THE ITALIAN.

*The Original.*

*Non ſi chiava in queſta religione; non durara.* p. 25.

*The juſt Tranſlation.*

There is no embracing (ſocially) in this Religion; it cannot laſt.

*The pretended Tranſlation.*

P. 34. Not. [*A*]. In *Abelians.*

As much as to ſay, They would break through ſuch precept of religion as this, in ſpite of their teeth.

## FALSE TRANSLATIONS OF THE FRENCH.

I.

*The Original.*

Une loy difficile *au ſouverain point*, & d'un très petit uſage.

*The juſt Tranſlation.*

A law inexpreſſibly difficult, and of very little uſe.

*The*

*The pretended Tranſlation.*

P. 33. Rem. [*AA*].

A law of great difficulty *as to its principal point*, and but little *in uſe*.

Here are but two miſtakes in ſeven or eight words.

II.

*The Original.*

Secte d'Heretiques, qui s'étoit formée à LA CAMPAGNE proche d'Hippone.

*The juſt Tranſlation.*

A ſect of Hereticks, who took their riſe in the *plains near Hippo*.

*The pretended Tranſlation.*

P. 34. Art. ABELIANS, Text.

.... who roſe in *Champagne* near *Hippon*.

This ſuppoſes that *Champagne* was the name of a place in Africa.

N.B. The old Tranſlation has it much better..... *in the country near Hippo*.

III.

*The Original.*

Elle avoit d'étranges principes, & peu propres à la faire durer.

*The juſt Tranſlation.*

Some of its principles were very extraordinary, and no ways *calculated to make the Sect laſting*.

*The pretended Tranſlation.*

Ibid.

They profeſs'd very odd principles, *and ſuch as were not likely to continue long*.

N.B. The old Tranſlation has it, *Strange principles, and unfit to make a laſting ſect*.

IV.

*The Original.*

Boire, & manger, coucher enſemble;
C'eſt mariage, ce me ſemble.

*The juſt Tranſlation.*

Meat, drink, and bed in concert taken,
Is Marriage, or I'm much miſtaken.

*The pretended Tranſlation.*

Ibid. Rem. [*A*].

Marriage conſiſts in eating and drinking, and lying together.

As they have burleſqu'd the above Verſes from Ovid's *Triſtibus*, ſo here (beſides the miſtaking the Senſe) they have tranſlated in a dull and ſerious ſtrain, what was written in an humorous way.

V.

*The Original.*

Les adoptions y tenoient lieu de generation.

*The juſt Tranſlation.*

Adoption was to them inſtead of generation.

*The pretended Tranſlation.*

Ibid.

To adopt a child, among them, ſupplied the *intention* of getting one.

VI.

*The Original.*

C'étoit ruiner les efforts de *l'autre* prelat.

*The juſt Tranſlation.*

...defeated the effort of *the other biſhop*.

*The pretended Tranſlation.*

P. 36. In the Text of ABELLI.

This was deſtroying the attempts of *another biſhop*.

Inſtead of, *the other biſhop*, who was the Bp. of Condom mention'd juſt before.

VII.

*The Original.*

Un grand nombre de cas, dans leſquels les confeſſeurs *doivent* ou refuſer ou differer l'abſolution.

*The juſt Tranſlation.*

A great number of caſes, in which confeſſors *ought* to refuſe or delay abſolution.

*The pretended Tranſlation.*

Ibid. Rem. [*B*].

A great number of caſes, in which a confeſſor *may* either refuſe or defer abſolution.

VIII.

*The Original.*

Opinion moins probable & moins *ſure.*

*The juſt Tranſlation.*

A leſs probable and leſs *ſafe* opinion.

*The pretended Tranſlation.*

Ibid.

An opinion leſs probable and leſs *certain.* (This is nonſenſe.)

IX.

*The Original.*

Il n'eſt point ſur que le precepte d'aimer Dieu plus que toutes choſes, *oblige* jamais *par lui-même.*

*The juſt Tranſlation.*

We are not ſure the precept of loving God above all things, is ever *binding* in itſelf.

*The pretended Tranſlation.*

Ibid.

It is not certain that the precept of loving God above all things *obliges us* always, *in virtue of itſelf.*

Ibid. *Avis* is tranſlated, *advertiſement*, inſtead of, *advice*, or *caution*; and *ballet*, a *ball*, inſtead of, a *maſk*, or *interlude.*

X.

*The Original.*

Le temple & le ſepulchre d'Oſiris ſervoient d'un grand ornement à cette ville, & la rendoient extrémement recommandable.

*The juſt Tranſlation.*

The temple and ſepulcher of Oſiris *were a great* ornament to the city, &c.

*The pretended Tranſlation.*

P. 37. Text of ABYDUS (which article is tranſplac'd).

The temple and ſepulcher of Oſiris *are* a great ornament to this city, and *recommend* it extreamly.

N.B. The old Tranſlation is right here.

XI.

*The Original.*

*Au deſſous* de Dioſpolis. . . . &
*au deſſus* de Ptolemaïde.

The

*The juſt Tranſlation.*

*Below* Dioſpolis.... *and*
*Above* Ptolemais.

*The pretended Tranſlation.*

Ibid.

*Above* Dioſpolis.... *and*
*Below* Ptolemais.

N.B. They write always *Abydus*, inſtead of *Abydos*.

XII.

*The Original.*

Il *releva* la prudence d'Abraham.

*The juſt Tranſlation.*

He *heighten'd* the merit of Abraham's prudence.

*The pretended Tranſlation.*

P. 38. Not. [*A*]. in ABIMELECH.

He *derogates* from the prudence of Abraham.

XIII.

*The Original.*

Je ne m'étonne pas des *reveries* que les Juifs ont debitées ſur cette avanture; je *m'étonnerois beaucoup plus* de leur conduite, s'ils n'avoient pas forgé cent chiméres concernant nôtre Abimelech.

*The juſt Tranſlation.*

I am not ſurpriſed that the Jews have publiſhed *ſo many chimæras* on this occaſion: *I ſhould be much more ſo, had they not invented* a hundred wild whims concerning our Abimelech.

*The pretended Tranſlation.*

Ibid.

I am not ſurpriſed at the *fabulous accounts*, which the Jews have publiſh'd upon this ſtory; *nor ſhould I wonder at their conduct if they had invented* a thouſand chimæras concerning our Abimelech.

XIV.

*The Original.*

Le Diable empêche quelquefois par ſes ligatures, que les perſonnes mariées ne puiſſent ſe rendre le devoir conjugal.

*The juſt Tranſlation.*

The Devil ſometimes employs *ligatures*, or *charms*, &c.

*The pretended Tranſlation.*

Ibid.

The Devil ſometimes by his *impediments*, prevents married people from paying their conjugal duties.

N.B. The old Tranſlation renders it, *ligatures*.

XV.

*The Original.*

*Ce fut comme au temps* dont parle le prophete.

*The juſt Tranſlation.*

*It was with them, as with thoſe mention'd by* Eſaiah the prophet.

*The pretended Tranſlation.*

P. 39. Rem. [B].

*But this muſt be at the time of which* Eſaiah the prophet ſpeaks.

XVI.

*The Original.*

*Il y a longtemps* que j'ay conceu de l'indignation contre Joſephe, & contre ceux qui *l'épargnent* ſur ce ſujet.

*The juſt Tranſlation.*

*I have long had* Joſephus, and thoſe who *ſpare* him on this head, in great indignation.

*The pretended Tranſlation.*

Ibid. Rem. [C].

I have *a long time* conceived an indignation againſt Joſephus, and thoſe who *excuſe* him upon this head.

XVII.

*The Original.*

Cette remontrance & cette ordonnance ne pouvoient venir que *d'un bon cœur*; & meritoient que *nos modernes priſſent mieux garde à leurs paroles*.

*The juſt Tranſlation.*

Such a remonſtrance and injunction muſt neceſſarily have proceeded from *good nature*; therefore *the Moderns ſhould not have made ſo free with Abimelech's character*.

*The pretended Tranſlation.*

P. 4. Text.

This remonſtrance and this decree muſt have been SINCERE, and WE *moderns ought to be careful not to miſrepreſent theſe matters.*

As many words, almoſt ſo many blunders.

XVIII.

*The Original.*

Si la nature vouloit paſſer des petites careſſes aux plus grandes.

*The juſt Tranſlation.*

Whenever nature prompts them (after toying with another) to *indulge the utmoſt of their wiſhes.*

*The pretended Tranſlation.*

P. 40. Not. [*E*].

If nature inclines *the greateſt men to a little indulgence.*

N.B. The old Tranſlation has expreſs'd the ſenſe much better: Thus; *If nature would paſs from ſmall careſſes to greater.*

XIX.

*The Original.*

Abrabanel *a dit quelque part.*

*The juſt Tranſlation.*

Abrabanel ſays *ſomewhere.*

*The pretended Tranſlation.*

P. 41. Not. [*B*].

Abrabanel has *in part* declared.

N.B. The old Tranſlation has render'd it, *Abrabanel ſaid ſomewhere*; which is much better.

XX.

*The Original.*

Dans la Pouille.

*The juſt Tranſlation.*

In Apulia.

*The pretended Tranſlation.*

P. 42. Text.

In *Puglia.*

XXI.

*The Original.*

*Biſayeul* du patriarche Abraham.

*The juſt Tranſlation.*

*Great-grandfather* to the patriarch Abraham.

*The pretended Tranſlation.*

P. 44. Rem. [*A*].

*Great-uncle* of the patriarch Abraham.

The old Tranſlation is right.

XXII.

*The Original.*

Cedrenus fait mourir Haran pour une *tres mauvaiſe cauſe.*

*The juſt Tranſlation.*

According to Cedrenus, Haran died *for a very bad cauſe.*

*The pretended Tranſlation.*

P. 45. Not. [*B*].

Cedrenus aſcribes the death of Haran to *a very unlikely cauſe.*

XXIII.

*The Original.*

Il ſeroit bien étrange, que le chef ne ſe fut corrompu que dans le païs ou il ſe refugia.

*The juſt Tranſlation.*

It would be very ſurpriſing, that the religious Principles of the chief of the family, ſhould be corrupted in that very country whither he fled for refuge.

*The pretended Tranſlation.*

Ibid. Not. [*C*].

It would be very ſtrange, if its head ſhould not have been *tainted with it, till in that very country,* to which *they* fled for refuge.

XXIV.

*The Original.*

L'un dit qu'Abraham a regné à *Damas.*

The

*The juſt Tranſlation.*

One of theſe tells us that Abraham reigned in *Damaſcus*.

*The pretended Tranſlation.*

Ibid. Not. [*D*].

*One* ſays, that Abraham reigned at *Damas*.

XXV.

*The Original.*

Mais *il faloit* prendre garde.

*The juſt Tranſlation.*

But *they* (the authors before mention'd) ſhould have obſerv'd.

*The pretended Tranſlation.*

Ibid.

But *we muſt* carefully *obſerve*.

XXVI.

*The Original.*

*A certains égards* il ſemble dire des choſes bien *differentes*; mais à d'autres égards il ne tend qu'à un même but.

*The juſt Tranſlation.*

In *certain reſpects* the author ſeems to ſay things of a *very different nature:* but in others they have all the *ſame tendency*.

*The pretended Tranſlation.*

Ibid. Not. [*E*].

In *one light* it ſeems to *contradict itſelf*; but in another that is very conſiſtent.

XXVII.

*The Original.*

Son commentaire ſur Ciceron eſt un ouvrage d'un grand travail; les analyſes de logique y ſont bonnes & exactes.

*The juſt Tranſlation.*

His Commentary on Cicero is a very laborious work; the logical analyſes thereof are valuable and accurate.

*The pretended Tranſlation.*

P. 47. Not. [*A*]. in ABRAM.

His Commentary on Cicero is a work of great labour; *his analyſis of logick* is good and exact.

This ſuppoſes that they were two diſtinct works.

XXVIII.

*The Original.*

Ce Jeſuite a ſuppléé, en ſoixante & onze vers Grecs *de ſa façon*, l'hiſtoire de la femme adultere.

*The juſt Tranſlation.*

This Jeſuit has added threeſcore and eleven Greek verſes to compleat the hiſtory of the *Adulterous* woman.

*The pretended Tranſlation.*

Ibid.

This Jeſuit has ſupplied in ſeventy one Greek verſes, *after his manner*, the hiſtory of the adultereſs.

We muſt deſire theſe Tranſlators not to render the words, *de ſa façon*, *after his manner*, as they do always; but in another manner.

XXIX.

*The Original.*

Martin Schoockius, *dont le fort* étoit une vaſte & prodigieuſe lecture.

*The juſt Tranſlation.*

Martin Schoockius, who was *remarkable chiefly* for his prodigious reading.

*The pretended Tranſlation.*

P. 47. Not. [*B*]. in ABRAM.

Martin Schoockius, whoſe *principal employ* was an immenſe and prodigious reading.

XXX.

*The Original.*

Les notes qu'il y a jointes *ſont peu de choſe.*

*The juſt Tranſlation.*

His notes are *of very little value.*

The

*The pretended Tranſlation.*

P. 47. Note [*A*]. in ABSTEMIUS.

The notes, which he has added to it, are but *few.*

XXXI.

*The Original.*

On y trouve neanmoins autre choſe.

*The juſt Tranſlation.*

However it informs us alſo.

*The pretended Tranſlation.*

P. 48. Note [*C*].

*But we find it otherwiſe.*

N.B. The old Tranſlation has rendered it: *Nevertheleſs other things are found in it.*

XXXII.

*The Original.*

La pierre *noire.*

*The juſt Tranſlation.*

*The black* Stone.

*The pretended Tranſlation.*

P. 49. Text in ABUDHADE.

*The black* Marble.

XXXIII.

*The Original.*

rſonne ne venoit faire ſes Devotions à la pierre, *qu'ils avoient chez eux.*

*The juſt Tranſlation.*

o body came to pay their devotion to the ſtone *in their poſſeſſion.*

*The pretended Tranſlation.*

Ibid.

No one came to pay their devotions to the ſtone, ich they *preſerv'd.*

XXXIV.

*The Original.*

Laodice.

*The juſt Tranſlation.*

Laodice.

*The*

*The pretended Tranſlation.*

P. 52. Text of ACAMAS.

*Laodicea:* inſtead of *Laodice.*

This miſtake is ſeveral times repeated.

XXXV.

*The Original.*

De lui demander aſſiſtance pour un des plus *preſſans beſoins.*

*The juſt Tranſlation.*

Beg her aſſiſtance in an affair of a moſt *urgent nature.*

*The pretended Tranſlation.*

Ibid.

To beg her aſſiſtance in *an affair* of the *utmoſt importance.*

XXXVI.

*The Original.*

*Ayeule paternelle* d'Acamas.

*The juſt Tranſlation.*

*Grandmother by the Father's ſide* to Acamas.

*The pretended Tranſlation.*

Ibid.

Æthra, *Aunt of Acamas by the Mother's ſide.*

A double Blunder!

XXXVII.

*The Original.*

Il demanda permiſſion *d'aller faire un tour chez lui.*

*The juſt Tranſlation.*

Deſired leave to *viſit* his own Country.

*The pretended Tranſlation.*

P. 53. Text.

He demanded Permiſſion *to return home.*

XXXVIII.

*The Original.*

Meurſius cité par Meziriac, qui REPREND cette fau dans ſes Commentaires ſur les Epitres d'Ovide.

*The juſt Tranſlation.*

Meurſius cited by Meziriac, who CENSURES this miſtake in his Commentary on Ovid's Epiſtles.

*The pretended Tranſlation.*

P. 53. Marg. Refer. (5).

Meurſius . . . cited by Meziriac, *who* REPEATS THE *ſame miſtake* in his Comment on Ovid's Epiſtles.

XXXIX.

*The Original.*

On les ſomma de ſe trouver à l'expedition de Troye.

*The juſt Tranſlation.*

They were ſummoned to go to the Siege of Troy.

*The pretended Tranſlation.*

P. 54. Text of ACARNANIA.

They were ſummoned *to accompany the Expedition* to Troy.

XL.

*The Original.*

*Voici une* conjecture dont je ne ſuis pas content.

*The juſt Tranſlation.*

*Here follows* a conjecture I am not ſatisfied with.

*The pretended Tranſlation.*

P. 55. Rem. [C].

I am not ſatisfied with *this* conjecture.

This turn of the phraſe makes the words relate to what goes before, namely, the explication of Eraſmus, which Mr. Bayle approves; whereas he ſpeaks here of a conjecture of his own which he propoſes immediately after.

XLI.

*The Original.*

Tacite, qui a compris ſans doute bien des defauts ſous le terme de *profeſſoria lingua*, n'en eut point exclu CELUI dont je parle s'il L'AVOIT CONNU.

*The juſt Tranſlation.*

Tacitus, who doubtleſs included a great number of faults in the word *profeſſoria lingua*, would have mentioned that I now ſpeak of, had it been practiſed in his age.

The

*The pretended Tranſlation.*

P. 56. Rem. [*A*]. of ACCARISI.

Tacitus, who doubtleſs comprehended many defects under the phraſe *profeſſoria lingua*, would not have excluded HIM of WHOM I ſpeak, if he had known HIM.

*N.B.* Here a defect is miſtaken for a Man.

XLII.

*The Original.*

Les communions à plus petits benefices n'ignorent pas les effets de cette humeur.

*The juſt Tranſlation.*

Nor are the Chriſtian Societies, where the benefices are of ſmall income, unacquainted with the effects of this ambulatory diſpoſition.

*The pretended Tranſlation.*

Ibid.

The Chriſtian Societies, *which belong* to the ſmaller benefices, are ſenſible of the effects of this humour.

XLIII.

*The Original.*

Voila le ſuccès de tant de ſollicitations, & de gratifications.

*The juſt Tranſlation.*

Such was the ill ſucceſs, the Duke of Parma had, after having ſo long ſolicited Accariſi to come to his Court, not to mention the *gratifications he* made him.

*The pretended Tranſlation.*

Ibid.

This was the Succeſs of all that Sollicitation *and Bribery*.

N.B. The Salary of a Profeſſor they call *Bribery*.

XLIV.

*The Original.*

Ferdinand I. mourut en l'année 1609. & Ferdinand II. ſucceda A SON PERE in 1621.

*The juſt Tranſlation.*

Ferdinand the firſt died in 1609, and Ferdinand the ſecond ſucceeded HIS FATHER in 1621.

*The*

*The pretended Tranſlation.*

Ibid.

Ferdinand I. died in 1609. and Ferdinand II. ſucceeded HIM in 1621.

N. B. This is falſe, Ferdinand II. ſucceeded his Father *Coſme*, who ſucceeded Ferdinand the firſt.

XLV.

*The Original.*

On pretend qu'il s'appropria les leçons de Jean Argyropylus, & qu'il en batit le Commentaire qu'il publia ſur la Morale d'Ariſtote, ſans rendre à chacun ce qui lui apartenoit.

*The juſt Tranſlation.*

'Tis aſſerted that he arrogated to himſelf the Lectures of Joannes Argyropylus, and drew from thence the Commentary which he publiſhed on Ariſtotle's Ethicks, aſſuming to himſelf the property of others.

*The pretended Tranſlation.*

P. 57. Note [*B*].

It is aſſerted, *that he borrowed his Commentary on Ariſtotle's Ethicks, without acknowledging the Debt.*

XLVI.

*The Original.*

Ceſar fut Poëte de *fort bonne heure.*

*The juſt Tranſlation.*

Cæſar was a Poet *very early.*

*The pretended Tranſlation.*

P. 59. Note [*B*].

Cæſar had a *happy Genius* for Poetry.

N. B. The old Tranſlation, *Cæſar* was an *early* Poet.

XLVII.

*The Original.*

Le bon *Pierre* Crinitus.

*The juſt Tranſlation.*

*Petrus* Crinitus.

*The pretended Tranſlation.*

P. 59. Note [*D*].

The good *Father* Crinitus.

XLVIII.

XLVIII.

*The Original.*

Pacuvius y trouva *d'un coté* beaucoup de grandeur & de *cadence*, & de l'autre beaucoup de dureté & de crudité.

*The just Translation.*

Pacuvius told him, his verse was lofty and sonorous, but *at the same time* very harsh and crude.

*The pretended Translation.*

Ibid. Note [K].

Pacuvius found it to be *partly* very Sublime and *Poetical*, and *partly* very Rough and Indigested.

N.B. The old Translation has render'd it, *Pacuvius found* ON THE ONE SIDE *a great Sublimity and Cadence, and* ON THE OTHER SIDE *a great deal of Roughness and Rawness in it.*

XLIX.

*The Original.*

Voila *le sens que je donne* à ces paroles de la lettre qui fut écrite par Pâquier.

*The just Translation.*

This I *take to be the sense* of the Letter which Pâquier writ.

*The pretended Translation.*

P. 64. Rem. [A].

*After this manner* Pasquier *expressed himself* in a Letter, &c.

L.

*The Original.*

*Je feray* comme la veuve du Castillan, qui ne vouloit vendre son cheval sans son chat.

*The just Translation.*

*I'll act* as the Castilian Widow did, who wou'd not sell *her* Horse without *her* Cat.

*The pretended Translation.*

Ibid.

I *act* as the Widow of a certain Castilian, who would not sell *his* Horse without *his* Cat.

## OMISSIONS.

I.

*The Original.*

Il ſe paſſe donc du tems, avant qu'on en vienne là.

*The juſt Tranſlation.*

*Now it is ſome Years before they get thus far.*

*The pretended Tranſlation.*

In the pretended Tranſlation, p. 33. Note [*AA*]. col. 2. l. 12. that whole Line is omitted.

II.

*The Original.*

Peut-être avoit on dit du Juriſconſulte Bulgarus ce qu'Accurſe, trompé par ces corruptions de nom, atribua à Petrus Bailardus.

*The juſt Tranſlation.*

*Poſſibly thoſe particulars had been ſpoken of Bulgarus the Lawyer, which Accurſius, miſled by the Corruption of that Name, aſcrib'd to Petrus Bailardus.*

*The pretended Tranſlation.*

Ibid. l. 18.

This whole Sentence is omitted.

III.

*The Original.*

*Per ſæculorum millia ... gens æterna eſt.*

*The juſt Tranſlation.*

Who have exiſted for thouſands of Ages.

*The pretended Tranſlation.*

P. 34. Not. [*A*]. of the Article ABELIANS, col. 2. l. 29.

Theſe Words are omitted.

IV.

*The pretended Tranſlation.*

P. 36. l. 14. Text.

Two Lines are omitted, which ſhould immediately follow the words, *Dr. of Divinity of the Faculty of Paris,*

*Paris, viz.* Il fut fait Evêque de Rhodez, lorſque Mr. de Peréfixe, precepteur du Roi, monta à l'archevêché de Paris. *He was made Biſhop of Rhodez, when Mr. de Pereſixe, the King's Preceptor, was raiſed to the Archiepiſcopal See of Paris.*

V.

*The pretended Tranſlation.*

P. 40. Marg. Note [*f*].

The following original Quotation is entirely omitted: *Iſaacus Geraras annonæ cauſa profectus, Dei numine conjugis pudicitiam ab Abimelechi regis libidine intactam ſervat.*

VI.

*The pretended Tranſlation.*

P. 41. l. 1. Text.

After the words, *born at Lisbon*, is omitted what follows in the original, *viz. in the year* 1437.

VII.

*The pretended Tranſlation.*

Ibid. Note [B.]

After theſe words, *they take him for King Alphonſo*, this Sentence is omitted: *According to Nicholas Antonio, a very different Abrabanel is there ſpoken of.*

VIII.

*The pretended Tranſlation.*

P. 43. Not. [N].

Theſe words in the Quotation from Buxtorf, *Ex Hiſpania in has terras veniens*, are omitted in the Tranſlation.

IX.

*The pretended Tranſlation.*

P. 45. Note [14.]

The Tranſlation of theſe words, *Qui elegiſti eum de igne Chaldæorum*, is omitted.

X.

*The pretended Tranſlation.*

Ibid. Note [C].

After the words, *if he converted any of them*, this Sentence is omitted, *during his ſtay in Haran.*

XI

XI.

*The pretended Tranſlation.*

P. 46. Note [E].

After the words, *diſputing concerning his Salvation and Damnation*, theſe are omitted: *The Aſſumption of Abraham was a ſuppoſititious Piece.*

XII.

*The pretended Tranſlation.*

Id. Ibid.

The word, *ſuppoſititious*, is omitted before the words, *work of the Creation.*

XIII.

*The pretended Tranſlation.*

P. 47. Note [B] in the Article ABSTEMIUS.

After the words, *he gave the Prieſt full Abſolution*, the Latin original is omitted, viz. *quo dicto tam faceto permotus epiſcopus homini veniam dedit.*

XIV.

*The pretended Tranſlation.*

P. 48. Note [B]. in ABUCARAS.

After the word ὁδηγὸς, there is an omiſſion of, *dux viæ adverſus Acephalos*, i. e. *a guide againſt the Acephali.*

XV.

*The pretended Tranſlation.*

P. 49. Note [A].

After the words, *Voſſius.... allows him the ſtyle and title of Prince of Syria, Aſſyria, and Perſia*, theſe words are omitted, *as does alſo Simlerus*; and by that omiſſion what follows, HE *comes pretty near the truth, &c.* refers to *Voſſius*, though it is meant of *Simlerus.*

XVI.

*The pretended Tranſlation.*

P. 50. Text of ABULFEDA.

Inſtead of, *Abulfeda had been in England*, it ſhould be, *had been* PRINTED *in England.*

XVII.

*The pretended Tranſlation.*

P. 52. Note [*A*] in ACAMAS.

After the words, *chiefly to deliver the good old Lady*, there is an omiſſion of, *their Grandmother*.

XVIII.

*The pretended Tranſlation.*

Ibid.

After the words, *having been educated by Æthra*, there is this omiſſion, *and not brought up in the open Air*. The original is, *& non pas nourri à la belle étoile*.

XIX.

*The Original.*

Je n'oſerois decider ſi la mere d'Acamas étoit Phedre ou Ariadne. Nous parlerons dans la Remarque [*D*] de quelques autres Acamas, ſur leſquels Mr. Moreri s'eſt comporté à ſon ordinaire.

*The juſt Tranſlation.*

I dare not determine whether Acamas was ſon to Phedra or Ariadne. We ſhall take notice in the remark [*D*] of ſome other Acamas's, whom Moreri has treated with his uſual inaccuracy.

*The pretended Tranſlation.*

P. 54. Text of ACAMAS.

I will not pretend to determine whether Phedra or Ariadne was the Mother of Acamas, upon which point Mr. Moreri behaves as uſual.

Theſe words of the original, *We ſhall take notice in the remark* [*D*] *of ſome other Acamas's*, are omitted; and by that omiſſion Mr. Bayle's ſenſe is perverted: For his criticiſm upon Moreri is made to fall upon the Queſtion, *Whether Phedra or Ariadne was the Mother of Acamas*; whereas it relates *to the other Acamas's* mention'd in Rem. [*D*].

INVERSION OF ORDER.

*The pretended Tranſlation.*

ABYDUS before ABIMELECH, and ſeveral other Articles, which ſhould precede it in order.

IG-

## IGNORANCE IN POINT OF LEARNING.

I.

*The pretended Tranſlation.*

P. 33. Note [*AA*].

*James Philip of Bergame*, inſtead of *Jacobus Philippus Bergamenſis*, as he is always called by the Learned. Beſides, it is *Bergamo*, as in the old Tranſlation, and not *Bergame*; for it is a City in Italy.

II.

*The pretended Tranſlation.*

P. 34. Text of ABELIANS.

*Hippon*, inſtead of *Hippo* in *Africa*.

III.

*The pretended Tranſlation.*

Ibid. Note [*A*].

*Eſſenians*, inſtead of *Eſſenes*, a Sect among the Jews.

IV.

*The pretended Tranſlation.*

P. 36. Text in ABELLY.

*The Life of* MR. VINCENT, inſtead of *Vincent de Paul*; which ſuppoſes that his ſurname was *Vincent*, whereas it was only his Chriſtian Name.

V.

*The pretended Tranſlation.*

P. 37. Text in ABYDUS.

John *Leon*, inſtead of John *Leo*. It is repeated again in Note [*E*] of the ſame Articles.

VI.

P. 40. Margin. Note [*f*].

Turſelin. in his *Epiſt. Hiſt.* inſtead of, *Epitome Hiſt.* This error was copied from the old Tranſlation; and our modern Undertakers had not learning enough to correct it.

VII.

*The pretended Tranſlation.*

P. 41. l. 1. Text.

*Rabin*, for *Rubbi*; and ſo in many other places.

VIII.

*The pretended Tranſlation.*

Ibid. Not. [C].

Don Nicholas Antonio's *Bibliotheca Hiſpana*, is called in two places *Bibliotheque d'Eſpagne*; which ſhews that the Tranſlators thought it to be a French Book.

IX.

*The pretended Tranſlation.*

P. 47. Note [B] in ABRAM.

Our famous *Dr. Cave* is called there, and in ſeveral other places, *Mr. Cave*.

X.

*The pretended Tranſlation.*

Ibid.

*Aubert le Mire*, inſtead of *Aubertus Miræus*, as he is always called among the Learned.

XI.

*The pretended Tranſlation.*

P. 48. Text in ABUCARA.

Father *Turrien*, inſtead of *Turrian*; and ſo every where elſe.

XII.

*The pretended Tranſlation.*

Ibid.

*Baſilus* the Macedonian, inſtead of *Baſilius*.

XIII.

*The pretended Tranſlation.*

Ibid.

The Emperor *Michel*, inſtead of *Michael*.

XIV.

*The pretended Tranſlation.*

Ibid.

*The Collection of the Fathers*, inſtead of the *Bibliotheca Patrum*, as it is always called by the Learned.

XV.

XV.

*The pretended Tranſlation.*

Ibid. Note [*A*] in ABUCARAS.

Biſhop of *Charron* in Meſopotamia, inſtead of *Charran*.

XVI.

*The pretended Tranſlation.*

P. 49. Text of ABULFEDA.

*J. Gravius*, inſtead of *Greaves*; and ſo in every place where he is mention'd.

XVII.

*The pretended Tranſlation.*

P. 50. Note [*B*] in ABULPHARAGE.

*Mar Gregorius* is tranſlated *Mar. Gregory*, as if *Mar* was the contraction of a name; whereas the Note [F] would have ſhewn that it was only a title of Honour. This miſtake is ſeveral times repeated.

XVIII.

*The pretended Tranſlation.*

P. 52. Note [*A*] in ABUMUSLIMUS.

*Peter de la Valle*, inſtead of *Pietro della Valle*: They ſuppoſed him to be a French, inſtead of an Italian Author. This miſtake is repeated.

XIX.

*The pretended Tranſlation.*

P. 53. Text.

*Phillis* every where, inſtead of *Phyllis*.

XX.

*The pretended Tranſlation.*

Ibid. Not. [*D*].

*Matthieu Palmieri*, inſtead of *Matteo Palmieri*. *Matthieu* is the French of *Matthew*; which ſhews that they imagin'd *Palmieri* to be a Frenchman. This miſtake is repeated again.

XXI.

*The pretended Tranſlation.*

P. 58. Text.

*Zenobius*, for *Zenobio*. The former is no Italian name.

XXII.

## XXII.

*The pretended Tranſlation.*

P. 59. Note [C].

*Didaſçalia*, inſtead of *Didaſcalica*. The ſame error is repeated.

## LONDON.

THE Author of the *Annales Typographici*, finding a Complaint made by the Perſons who have already bought the preceding Volumes in large Paper, that Mr. *Humbert* will not let them have the laſt, lately printed, in the ſame large Paper, unleſs they buy over again, what they have already bought; thinks himſelf obliged to declare, that he has no hand in this Proceeding, and that he himſelf is a ſufferer by it; having been refuſed to have more than two Copies in large Paper for his own Uſe, though he had bargain'd for Four; for which Four Mr. *Humbert* was to be paid, as he has been for the Two. The Author beſides is ſorry to find the Title, which he had prefix'd to this Supplemental-Volume, alter'd.

THEREFORE, in order to gratify ſuch Perſons as have already purchaſed the foregoing Volumes in large Paper; 'tis propoſed, that, if they, who have purchaſed the ſame, will be pleas'd to ſend their Names to Mr. PREVOST, and the Number can anſwer the Charges, this Supplemental Volume ſhall be printed for them in large Paper at the ſame Price as the others have been Sold.

'TIS beſides adviſed, that the *Index* to all the Volumes (now ready for the Preſs) ſhall alſo be printed here very ſoon, without farther Delay: of which Index no Copies in large Paper ſhall be printed, but ſuch as ſhall be ſubſcribed for.

(FOR want of room, we are obliged to defer the Litterary News to the next Number.)

# HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

# VALUABLE BOOKS

Publiſhed in the ſeveral Parts of

EUROPE.

*Floriferis ut apes in ſaltibus omnia libant,*
*Omnia nos itidem.*——————Lucret.

## NUMBER XXIII.

Being the Fifth and Laſt of VOL. IV.

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# HISTORIA LITTERARIA.

## ARTICLE XXII.

THEATRUM ſit ne, vel eſſe poſſit SCHOLA informandis moribus idonea?

ORATIO, habita die 13 Martii Anno 1733, in Regio *Ludovici Magni* Collegio Societatis Jeſu.

A *Carolo Porée*, ejuſdem Societatis Sacerdote. Lutetiæ Pariſiorum, Excudebat *Joannes-Baptiſta Coignard* Filius, Typograghus Regius, 1733.

That is,

*An Enquiry whether the* THEATRE *may be made a* SCHOOL *proper for forming the Mind to Virtue.*

*Deliver'd in an Oration, ſpoke the* 13th *of* March 1733, *in the Jeſuits College, founded by* Lewis XIV. *in* Paris.

*By* Charles Porée, *a Jeſuit. Printed for* J. Baptiſt Coignard *Junior*, &c. 1733. *Containing* 52 *Pages*, 4to.

THIS Oration, which was ſpoke in preſence of Cardinal de *Polignac* and ſeveral other Perſons of the higheſt Diſtinction, begins with obſerving, that the Stage, which is a kind of Looking-Glaſs for Men to

view themſelves in, has always been a Subject of great Curioſity as well as Diſpute. The dramatick Muſe, ſays the Author, has always had a great number of Advocates and Enemies. *Athens* rais'd a very magnificent Theatre, and afterwards ſuppreſs'd it, becauſe of its too great Detraction, and the ſame happen'd in *Rome*. The *French* Stage, which is riſen to a great height, has alſo been a frequent Subject of Controverſy. And in the laſt Century, a great Number of very pious and learned Men appear'd in *France*, who were very much divided in Opinion about it. The Advocates for the Stage defended it from the Authority of Numbers, and the moſt venerable Names; and its Enemies oppos'd it from the Teſtimonies of the Fathers, the Decrees of Councils, and the Cenſures of the Church. The Diſpute roſe to a great height, not only in publick, but in private Companies.

BUT what was the reſult of this Conteſt? that which is commonly ſeen in thoſe where the Victory is doubtful, on which occaſion both Parties challenge to themſelves the Glory of it. However, the Stage continued, and ſtill does upon its former foot; notwithſtanding, that Divines ſtill preach againſt it, 'tis now as much frequented as ever. What Courſe, ſays the Author, am I to take in ſo great a Diſparity of Opinions? That of a Mediator, in order to reconcile both Parties. To effect this the better, I ſhall divide the Oration into two Parts; in the firſt, I ſhall ſhow that the Stage is, in its own Nature, a School, proper for forming the Mind to Virtue; and in the ſecond, I will prove that by our Depravity, it is not ſo. I ſhall not treat this Subject, either as a Divine,

a Cenſor, or a Philoſopher, but as an Enquirer after Truth, and a Chriſtian. Then after making a Compliment to the Audience, and a fine Panegyrick on Cardinal de *Polignac*, &c. he proceeds to his firſt HEAD.

THAT School may be ſaid to be proper for forming the Mind to Virtue, which abounds with proper Precepts or Examples; for which reaſon, Hiſtory and Moral Philoſophy may be rank'd in the Number of ſuch; but in this view the Stage ſurpaſſes them both. No one doubts but that the School of Philoſophy, eſpecially the ancient one, is perfectly well adapted to inculcate Virtue, as its Object is ſo vaſtly various; and on this occaſion 'twill be found that the Stage is as fit for that Purpoſe, ſince there is no Rank or Condition of Life which it does not undertake to inſtruct, from the Peaſant to the Monarch; as it exhorts to the Practice of the ſeveral Duties of Society, inſpires a love for Virtue, and an abhorrence of Vice; and even cenſures the ſeveral Foibles and Follies of Mankind, whether in Dreſs, Speech or Action, which moral Philoſophy will not condeſcend to reprove.

'TIS plain, that the School of the Stage extends to the improvement of a great Number of Things. The Subject of its Precepts are borrowed, either from the copious Source of human Folly, from the Streams of human Prudence, or the Fountain of divine Wiſdom; from the laſt of which the dramatick Poet may be allowed to draw, provided he does it ſparingly and with Reverence, unleſs the virulence of the diſeaſe may require otherwiſe, for then indeed he may draw largely from thence.

MANY Moraliſts will poſſibly think that 'tis demeaning Philoſophy, to put it in competition with the Drama; but 'twill be found upon a Compariſon, that the latter is more efficacious in forming the Mind to Virtue than the former. Philoſophy teaches openly; Dramatick Poetry in a cunning, artful manner: The former inſtructs with a magiſterial Air, the latter with a ſoft, ſoothing Aſpect; the former puniſhes our Faults with a ſevere Hand, the latter corrects with Tenderneſs and Humanity; Philoſophy cenſures with Anger and Indignation, diſputes in a copious and verboſe manner on our Duties, argues with great Subtilty on our Impulſes and Affections, is reſtrain'd wholly to Precept, and never meddles with Example; but the Dramatic Muſe reproves us in a jocoſe way, comprizes her Inſtructions in few Words, grieves for our Vices and Follies; rages, intreats, (ſo moves the Affections) and teaches both by Precept and Example, and by that means agreeing not only with Philoſophy, but with Hiſtory, opens another School equally adapted to inſtruct, or to move the Paſſions.

IF we compare the Drama with Hiſtory, 'twill be found that the former is better adapted to improve the Mind. Hiſtory cannot always make choice of illuſtrious Examples, nor of ſuch where Virtue is rewarded, and Vice puniſhed; nor does ſhe ſet them in the ſtrongeſt Light; but the Drama never chuſes any but the moſt conſpicuous Examples; and if the Theatric Muſe exhibits in the Beginning, Virtue perſecuted and diſtreſſed, ſhe never fails to make her victorious in the End; and the Examples ſhe propoſes, appear in the ſtrongeſt and moſt beautiful Light. The Examples in Hiſtory are

barely

barely read or heard, but those of the Drama are set off by Dress, by Action, and the utmost Pomp of Decoration. The Heroes or infamous Personages of past Ages appear before us in their proper Habits, so that we seem to be convey'd back to the Times in which they liv'd. Here we behold the most pious, the most generous Acts; Tyrants threatning Martyrs with Death, who smile at their Rage; and wicked Wretches, receiving a just Punishment for their mighty Crimes. Virtues and Vices are mingled indiscriminately in History, but in the Drama they are contrasted, like Lights and Shadows in a Picture. And an indisputable Proof that the latter is better adapted to strike and move than the former, is, that the bare reading of a tragical Story shall scarce bring Tears into our Eyes; whereas the seeing of it represented on the Stage, shall draw Floods from them.

THE Theatre has been approv'd of by Persons of the greatest Virtue and Erudition; as by *Socrates*, whom the Oracle pronounc'd the wisest Man; by *Aristotle*, who has given us the Laws of the Drama; and, (to omit a great number of antient as well as modern Examples) by the great and good [*Borromeo*] Archbishop of *Milan*. Wou'd Cardinal *Richelieu* not only have patroniz'd the Stage in the noblest manner, but even have wrote dramatick Verses himself, and appear'd personally in the Theatre, had he not been persuaded that it might be of the highest advantage to form the Mind to Virtue? Have the Principals of the several Colleges in *France*, *Italy*, *Spain*, *Germany*, &c. no other view in making the Students act Tragedies or Comedies, but merely to improve

their Voice, their Geſture and their Gait? Certainly they have a much nobler aim, *viz.* to teach them how to act with Judgment, with Virtue and Dignity on the Stage of the World.

FEW People, ſays the Author, I believe, but will allow that Tragedy and Comedy may be very efficacious in improving the Mind; but poſſibly many will doubt whether the *Opera* may be ſo, a Species of Drama ſprung from the *Greek* Chorus in Tragedies. This muſical Drama is of a very motley, unnatural kind, and delights in the Marvellous. No one, however, can pretend to aſſert, that it is hurtful in its own Nature, ſince by it the Mind may be prompted to virtuous and heroic Acts, as well as ſoftned and enervated. Chaſte and regular Dances are alſo not to be cenſur'd. And 'tis certain, that if ſome great and laudable Story were expreſs'd in pompous Verſe, ſet to apt, harmonious Sounds, finely executed Vocally and Inſtrumentally, and enliven'd with proper Dances; on ſuch an occaſion, the muſical Theatre would prove a School proper for exciting in us a love for Virtue.

IT may now be aſk'd, why then has the Stage been ſo much cenſur'd, ſince 'tis productive of ſo many good Effects? I anſwer, this is owing to People's not conſidering what the Stage is in itſelf, but the Abuſe that is made of it. Now to ſhew that the Theatre is not what it ought to be, ſhall be the Subject of the ſecond HEAD.

ANY thing, ſays the Author, whoſe Nature is ſuch, that it may be made ſubſervient either to Virtue or Vice, is by our Depravity generally made ſubſervient to the latter. This is particularly evident in the Stage, which is apply'd to a bad uſe; and for this we are to blame

blame the Poets, the Players, and the Spectators or Audience.

THE *Greek* dramatick Writers did not conſider themſelves merely as Poets, whoſe Buſineſs was to tickle the Ear and delight the Eye; but as a kind of Magiſtrates, who were tacitly appointed by the Government, to improve the Minds of the People. Theſe made uſe of Comedy (if we except ſome Abuſes that crept into it) to reprove and correct with a ſmiling Aſpect, and of Tragedy to ſuppreſs the tumultuous Paſſions of the Soul, and excite in it the moſt compaſſionate Senſations.

BUT in what view do the *French* dramatick Writers compoſe? To get Money, and acquire Reputation, without ſhewing the leaſt regard to Morality. This may be fully prov'd by deſcending to particulars.

THE *French* Tragedies may vie in Beauty and Majeſty with thoſe of *Athens*; but then, inſtead of Healing the Diſeaſes of the Mind, they are calculated to inflame them; to inſpire thirſt of Revenge, and of Concupiſcence.

WHY did you (ſays the Author,) O *Corneille*, inflame your Countrymen with that falſe Punctilio of Honour, which hurries Men on to murther one another in ſingle Combat? Didn't you know the mighty Power of your Verſe; and that it was capable of making whatever Impreſſions you pleas'd on the Minds of the Audience. 'Twas a Happineſs that your Genius was not turn'd for Love; and a Misfortune, that another ſhould appear, who breath'd the moſt ſoft enervating Strains.

FOR there aroſe another Poet (*Racine*) admirable, both from Nature and Art, who devoted himſelf wholly to the tender Muſe.

*Corneille* ſoar'd aloft, was wholly converſant in the Sublime, and made his Heroes greater than Men; *Racine* form'd his obnoxious to every frailty. *Corneille* obſerv'd the utmoſt Decorum and Propriety in his Characters; but *Racine* made all his, of what Nation ſoever, *French*. The former div'd into the deep Myſteries of State-Politicks, the latter into the little Policies of Lovers; *Corneille* ſoaring aloft like the mighty Bird of *Jove*, playing amidſt Thunder and Lightning, ſpread Noiſe and Terror univerſally; but *Racine*, like the tender Dove of *Venus*, fluttering over Beds of Roſes and Myrtle-Trees, breath'd the ſofteſt Moan. *Racine* did not tear the Laurel from *Corneille*'s Brow; his own Heroes bound his with Myrtle Wreaths. *Racine* had many Imitators, who neglected to obſerve the dramatick Unities, diſguis'd and adulterated Hiſtory, did not keep to Veriſimilitude, or that Variety of Colouring, which ought to appear in dramatick Characters.

In this theatric School, a Throne was erected for *Cupid*, where he govern'd with deſpotick Sway, inverted the juſt Order of things, and inſpir'd all the libidinous Paſſions. Poſſibly the Advocates for this Drama will ſay, that this was exhibited, in order to cure the Paſſion of Love; but this would be the very ſame thing, as to kindle a great Fire, merely for the ſake of extinguiſhing it. The *Greek* Tragick Writers were ſo firmly perſuaded, that Love was not to be cheriſh'd and indulg'd, that they very ſeldom introduc'd it in their Tragedies; and when they did, 'twas with no other deſign but to baniſh it with Infamy. Would our tragick Poets obſerve the ſame Conduct,

Conduct, they poſſibly might be allowed to intermix Love-Characters in their Plays.

THE Author, after addreſſing himſelf in a mournful Apoſtrophe to Tragedy, and bewailing its Degeneracy, proceeds to Comedy, which he feigns ſpeaking to him with a pleaſant, jocoſe Air; and congratulating her own Perfections, in not being of ſo detracting a Spirit, as under *Ariſtophanes*; not ſo obſcene, as under *Plautus*; nor ſo wanton, as under *Terence*. The Author thereupon examines whether ſhe can make good her Aſſertions. Comedy declares, that ſhe corrects Pride and Affectation in Dreſs, Pedantry in Women, Unſociableneſs in both Sexes, cures the imaginary Diſeaſes of the Mind, inſtructs Husbands and Wives; but to all this the Author anſwers, that ſhe not only overlooks things of a much more dangerous Tendency, but prompts Mankind to Vice, more than to Virtue; which he proves as follows.

UNMARRIED Youths of both Sexes are taught by Comedy to cheriſh ſtol'n Fires, and to marry without the conſent of Parents; Wives are inſtructed to impoſe upon their Husbands, and Husbands to indulge their Wives in all kinds of Licentiouſneſs, and Servants to impoſe upon their Maſters. In Comedy, a wicked Character is generally drawn witty, gay and facetious; and a virtuous one is repreſented as ſilly, ridiculous and ſtupid. Whence the Author infers juſtly, that a Drama of this kind is not a School proper for improving the Mind; which, however, he obſerves, is not the fault of the Art, but of the Artiſt.

THE

THE Author then begins with cenſuring *Moliere*, (whoſe Genius he at the ſame time applauds highly, and declares, that in him all the Wit of *Ariſtophanes*, the Feſtivity of *Plautus*, the moral Knowledge of *Terence* were united) for corrupting the Minds of the *French*. He afterwards inveighs againſt thoſe comick Writers, who not being able to copy *Moliere*'s Beauties, imitated his Faults and Imperfections. Thoſe alſo, who being unwilling to write obſcenely, did yet ſhadow the moſt filthy Images under the moſt delicate Expreſſions, which is of more dangerous conſequence. Such likewiſe as, for the ſake of pleaſing the Vulgar, interſpers'd their Pieces with low, petulant Jeſts; not reflecting, that all this is derogating to Comedy, whoſe whole aim ſhould be to correct and improve the Mind.

THIS the Authors of the muſical Drama cannot be ſaid to effect. But theſe will compare their School to a royal or publick Garden, every part of which is laid out and diſpos'd merely to delight the Eye, and not to benefit Mankind. So far would be allowable, but then they ought not to raiſe venomous Flowers and Plants in this Garden.

WE then have a pittureſque Deſcription of ſuch a Garden, in which *Pleaſure*, crown'd with Roſes, is ſuppos'd to be ſeated on a verdant Throne, the little *Loves* hovering about her, and *Reaſon*, bound in flowery Wreaths, lying proſtrate at her feet. Hither all the Gods and Goddeſſes of Antiquity, the Heroes and Heroines, the Fauns and Dryads, the Tritons and Nayads, *&c.* are imagin'd to reſort. All theſe are ſuppos'd to be enflam'd with Love, and to be taught the moſt pernicious

Maxims

Maxims by the Deity *Pleaſure*, who preſides there. This the Author declares is a juſt Picture of Operas, and thereupon appeals to the Reader, whether ſuch a School can conduce to the forming our Minds to Virtue. He then accuſes the Authors of the muſical Drama, for applying the heavenly Talents, which Providence has indulg'd them, to ſuch ill Uſes. But many of theſe, ſays he, confeſs their Crime, and the two moſt fam'd Lyric Poets in *France* bewail'd their having ſo much fomented the looſe Paſſions.

But will Actors, whether in Tragedy or Comedy, or Opera Singers, not confeſs themſelves in ſome meaſure Criminal? Is not the Drama in their Hands, what a Bow and Arrow is in that of a ſkilful Archer? The more ſkilfully they repreſent a vicious Character, the greater is their Guilt. And there are very few but endeavour to refine upon the Poet on theſe Occaſions, and ſet off his Words with the greateſt Beauty of Voice and Action. The Actreſſes too, who repreſent ſoft tender Characters, and endeavour to charm by their Dreſs, and employ the ſeveral Blandiſhments which their Sex ſo artfully uſe, are far from being excuſable.

But how muſt Actors behave in order to be innocent? Receive none but virtuous Plays, ſince 'tis in their power to accept or refuſe them. But it muſt be confeſs'd, that the Audience are generally pleas'd with thoſe in the looſeſt Caſt; and therefore they are principally to be blam'd, ſince both Poets and Players write and act in a view of pleaſing them. Let us now examine what ſort of People generally form an Audience.

It

IT consists generally of the inquisitive and volatile, of the indolent, lazy part of Mankind; of those who are distracted with their private Affairs, and tormented with domestick Broils; of Persons of all, and of no Rank; who cannot be called either virtuous or wicked, trifling or serious, idle or industrious; flocking to the Play-House or to the Church, to a Comedy or a Sermon, with the same religious Spirit and Reflection; that is, without any.

HOWEVER, these form the least vicious part of an Audience, for it likewise consists of the juvenile, debauch'd part of both Sexes, who have been ruin'd by the indulgence of their Parents; of Husbands and Wives who hate one another mortally, and are immers'd in all the Vices of Concupiscence. Now what can such an Audience as this desire to see exhibited on Plays of the same Cast with their own lewd Actions. And therefore we are not to wonder that the Poets and Players should entertain them with such.

BUT if the Audience wou'd approve of none but virtuous Pieces, they would be entertained with such only; if the Poet has fallen into any Impropriety of Thought or Diction, or the Action of the Player is not just, immediately Hiss arises; but how much rather ought they to hiss things of a vicious turn?

BUT shou'd any one object here, that Youth is made for Folly, that we are to indulge in the wild Frenzy of Love; I answer, that no Age is made for Folly, and that Love ought always to be regulated by Reason.

'TIS therefore the Business of the Audience to prescribe Laws to both Poets and Players

to cenſure vicious Pieces, and to applaud thoſe of a virtuous kind. This being done, the Stage, inſtead of depraving and corrupting the Mind, would be found a School proper for forming it to Virtue.

So far our Author. The Original is writ in a nervous, declamatory Style, which tends indeed to Fuſtian, but 'tis a Fuſtian of the nobleſt kind, and ſuch as, finely ſpoke, cou'd not but make a deep impreſſion on the Audience. The Figures are ſtrong and lively, the Arguments ſolid and judicious, and we believe it may be affirm'd, that no Writer has ſet this Subject in ſo juſt and beautiful a Light as our Author. Some zealous Advocates for the Stage, will not allow it to have one Defect, while others will not allow it one Perfection; but our Author has judiciouſly pointed out the moſt happy Medium on this Occaſion, and by declaring what the Stage is in itſelf, and how much 'tis abus'd, lays down a Method by which it may be made a School of Wiſdom and Virtue. And as ſuch a School is ſo highly conducive to our Happineſs, this Piece, an *Engliſh* Tranſlation of which will ſpeedily be publiſh'd, ought to be carefully perus'd by Perſons of all Ranks and Conditions.

## ARTICLE XXIII.

### *A Second Extract of Sir* ISAAC NEWTON's *Observations upon the Prophecies of* DANIEL *and the Apocalypse of* ST. JOHN. (*See the first Abstract in* No. XXI. Art. 13. *p.* 245.)

IN the ninth Chapter, Sir *Isaac Newton* treats of the Kingdoms represented in *Daniel* *, by the *Ram* and *He-Goat*. The former part of this Prophecy is explained by the Prophet himself, who tells us, that the Ram having two Horns, are the Kings of *Media* and *Persia*; not two Persons, says our Author, but two Kingdoms: and the Kingdom of *Persia* was the higher Horn that came up last. The Kingdom of *Persia* rose up, when *Cyrus* having newly conquered *Babylon*, revolted from *Darius*, King of the *Medes*, and beat him at *Pasargadæ*, and set up the *Persians* above the *Medes*. The Horn that came up first, was the Kingdom of the *Medes*, from the time that *Cyaxares* and *Nebuchadnezzar* overthrew *Niniveh*, and shared the Empire of the *Assyrians* between them. As the Ram represents the Kingdom of *Media* and *Persia*, from the Beginning of the four Empires; so the He-Goat represents the Empire of the *Greeks*, to the End of those Monarchies. In the Reign of his great Horn, and of the great Horns which succeeded it, he represents the Empire, during the Reign of the *Leopard*; and in the Reign of his little Horn, which stood up in the latter time of the Kingdom of the Four, and after their Fall became mighty, but not by his

* Ch. viii.

his own Power, he repreſents it during the Reign of the fourth Beaſt.

THIS being premiſed, with regard to the general intent of this Prophecy, our Author deſcends to particulars. The great Horn is the firſt Kingdom, that which laſted during the Reign of *Alexander* the Great, and his Brother *Aridæus*, and two young Sons, *Alexander* and *Hercules*. The four Horns that came up afterwards, are the Kingdoms of *Caſſander*, *Lyſimachus*, *Antigonus*, and *Ptolemy*. In all this our Author agrees pretty well with all other Commentators. But he differs entirely from them with regard to the little Horn that came forth out of one of the Four. This little Horn he takes to be the Kingdom of *Macedonia*, from the time it became ſubject to the *Romans*. This Kingdom, by the Victory of the *Romans* over *Perſeus*, King of *Macedonia*, *Anno Nabonaſſ.* 580. ceaſed to be one of the four Horns of the Goat, and became a Dominion of a new ſort; not a Horn of the fourth Beaſt, for *Macedonia* belonged to the Body of the Third; but a Horn of the third Beaſt of a new Sort, a Horn of the Goat, which grew mighty, but not by his own Power; a Horn which roſe up and grew potent under a foreign Power, that of the *Romans*.

HERE we beg leave to obſerve, that there ſeems to be a little inconſiſtency in Sir *Iſaac Newton*'s reaſoning. Hitherto, not only the Goat repreſented an independent Kingdom; but the four Horns were alſo Kingdoms independent from one another, and from any foreign Power. And now the little Horn is no more a Kingdom by itſelf, but barely a Province of the *Roman* Empire. It is true, Sir *Iſaac* obſerves, that

that " the *Latins* are not comprehended among " the Nations, repreſented by the He-Goat in " this Prophecy; their Power over the *Greeks* " is only named in it, to diſtinguiſh the Times " in which the He-Goat was mighty by his " own Power, from the time he was mighty, " but not by his own Power. He was mighty " by his own Power, till his Dominion was " taken away by the *Latins*; after that, his " Life was prolonged under their Dominion, " and this prolonging of his Life was in the " Days of his laſt Horn; for in the Days of " this Horn the Goat became mighty, but not " by his own Power." It appears by this, that our Author lays a great ſtreſs upon theſe Words of the Prophet, *His Power ſhall be mighty, but not by his own Power* *; as if they ſignify'd that the *Macedonians* (for they are repreſented by the little Horn of the Goat, according to our Author) ſhould become powerful by the help of the *Romans:* but this does not ſeem to be the ſenſe of the Prophet's Words. *Grotius*'s Expoſition of them is much more natural, *viz.* that the King here ſpoken of was powerful againſt the *Jews*, not ſo much by his own Forces, as by the Factions and civil Broils of the *Jews* †.

OUR Author next ſhews how the little Horn has accompliſhed all that is propheſied of it in this Chapter of *Daniel*. " The *Romans*, ſays " he, by the Legacy of *Attalus*, the laſt King " of *Pergamus*, *Anno Nabonaſſ.* 615. inherited " that Kingdom, including all *Aſia-Minor*, on " this ſide of Mount *Taurus*; *Anno Nabon.* 684 " and 685, they conquered *Armenia*, Syria " and *Judea*, *Anno Nabonaſſ.* 718. they ſubdued

Egypt

* *Daniel* viii. 24. † *Grotius* in h. loc.

" *Egypt.* And by this Conqueſt the little Horn " *waxed exceeding great towards the South, and* " *towards the Eaſt, and towards the pleaſant* " *Land. And it waxed great, even to the Hoſt* " *of Heaven*; *and caſt down ſome of the Hoſt and* " *of the Stars to the ground, and ſtamped upon* " *them*; that is, upon the People and great " Men of the *Jews. Yea, he magnified himſelf* " *even to the Prince of the Hoſt*; the Meſſiah, " the Prince of the *Jews*, whom he put to " death, *Anno Nabonaſſ.* 780. *And by him the* " *daily Sacrifice was taken away, and the Place* " *of his Sanctuary was caſt down*, viz. in the " Wars which the Armies of the eaſtern Na- " tions, under the Conduct of the *Romans*, " made againſt *Judea*, when *Nero* and *Veſpa-* " *ſian* were Emperors, *Anno Nabonaſſ.* 816, " 817, 818. *And an Hoſt was given him againſt* " *the daily Sacrifice, by reaſon of Tranſgreſſion,* " *and it caſt down the Truth to the Ground, and* " *it practiſed and proſpered.* This Tranſgreſſion " is in the next Words called *the Tranſgreſſion* " *of Deſolation*; and in *Daniel* xi. 31. *the Abo-* " *mination which maketh deſolate*; and in *Matt:* " xxiv. 13. *the Abomination of Deſolation, ſpoken* " *of by* Daniel *the Prophet, ſtanding in the holy* " *Place.* It may relate chiefly to the Worſhip " of *Jupiter Olympius*, in his Temple built by " the Emperor *Hadrian*, in the place of the " Temple of the *Jews*, and to the revolt of " the *Jews* under *Barchochab* occaſioned there- " by, and to the Deſolation of *Judea*, which " followed thereupon; all the *Jews* being " thenceforward baniſh'd *Judea* upon pain of " Death. *Then I heard*, ſays Daniel, *one Saint* " *ſpeaking, and another Saint ſaid unto that cer-*

" *tain Saint, which ſpake; How long ſhall be the* " *Viſion concerning the daily Sacrifice, and the* " *Tranſgreſſion of Deſolation, to give both the* " *Sanctuary and the Hoſt to be trodden under foot?* " *And he ſaid unto me; unto two Thouſand and* " *three Hundred Days; then ſhall the Sanctuary* " *be cleanſed.* *Daniel*'s Days are Years; and " theſe Years may perhaps be reckoned, either " from the Deſtruction of the Temple, by the " *Romans*, in the Reign of *Veſpaſian*, or from " the Pollution of the Sanctuary by the Wor- " ſhip of *Jupiter Olympius*, or from the De- " ſolation of *Judea*, made in the End of the " *Jewiſh* War, by the Baniſhment of all the " *Jews* out of their own Country, or from " ſome other Period, which time will diſcover. " Henceforward the laſt Horn of the Goat " continued mighty under the *Romans*, till the " Reign of *Conſtantine* the Great, and his Sons, " and then by the Diviſion of the *Roman* Em- " pire, between the *Greek* and *Latin* Emperors, " it ſeparated from the *Latins*, and became the " *Greek* Empire alone, but yet under the Do- " minion of a *Roman* Family; and at preſent " it is mighty under the Dominion of the " *Turks*."

THUS far our Author; but we doubt very much whether what he here aſſerts will be granted to him. How can it be ſaid the Kingdom of the *Greeks* waxed great, when the *Romans* made war againſt the *Jews*? What Kingdom were the *Greeks* then Maſters of? We muſt alſo obſerve, that to ſay, that the time, when a Prophecy will be accompliſhed, muſt be computed from an uncertain Period, or from a Period which time will diſcover, very much leſſens the Credit of ſuch a Prophecy. The

Reader

Reader is further to take notice, that there's a Circumſtance in this Prophecy, of which our Author does not ſay a Word. The Prophet tells us, that in the latter End of the Kingdom of the four Horns, *a King of fierce Countenance, and* UNDERSTANDING DARK SENTENCES, *ſhall ſtand up:* Now, if by a King, we muſt here underſtand a Kingdom, how can it be ſaid of a Kingdom, that it *underſtands dark Sentences?* This, according to *Grotius*, was ſaid of *Antiochus Epiphanes*, who was a cunning Politician, and knew how to draw the *Jews* into Idolatry. But our Author offers ſome Arguments againſt thoſe, who maintain that this Prophecy ought to be underſtood of *Antiochus Epiphanes*. "A "Horn of a Beaſt, ſays Sir *Iſaac*, is never "taken for a ſingle Perſon, it always ſignifies "a new Kingdom, and the Kingdom of *An-* "*tiochus* was an old one. *Antiochus* reigned "over one of the four Horns, and the little "Horn was a fifth under its proper Kings. "This Horn was at firſt a little one, and wax- "ed exceeding great, but ſo did not *Antiochus*. "It is deſcribed great above all the former "Horns, and ſo was not *Antiochus*. His King- "dom on the contrary was weak and tributary "to the *Romans*, and he did not enlarge it. "The Horn was a King of fierce Countenance, "and deſtroyed wonderfully, and proſpered "and practiſed; that is, he proſpered in his "Practices againſt the holy People; but *An-* "*tiochus* was frighted out of *Egypt* by a mere "meſſage of the *Romans*, and afterwards routed "and baffled by the *Jews*. The Horn was "mighty by another's Power, *Antiochus* acted "by his own. The Horn ſtood up againſt "the Prince of the Hoſt of Heaven, the Prince

" of Princes; and this is the Character, not of " *Antiochus*, but of Antichriſt. The Horn " caſt down the Sanctuary to the Ground, and " ſo did not *Antiochus*, he left it ſtanding. " The Sanctuary and Hoſt were trampled un- " der foot two thouſand three hundred Days; " and in *Daniel*'s Prophecies, Days are put for " Years; but the Profanation of the Temple " in the Reign of *Antiochus*, did not laſt ſo " many natural Days. Theſe were to laſt to " the time of the End, till the laſt End of the " Indignation againſt the *Jews*; and this In- " dignation is not yet at an End. They were " to laſt till the Sanctuary, which had been " caſt down, ſhould be cleanſed, and the " Sanctuary is not yet cleanſed." In the re- maining part of this Chapter, our Author ſhews that the ſame Prophecy, which is here explain- ed, is again repeated with ſome new Circum- ſtances in the eleventh Chapter of *Daniel:* but for this we muſt refer the Reader to the Book it ſelf.

THE tenth Chapter treats of the Prophecy of the Seventy-Weeks. As this is a very important Subject, and Sir *Iſaac Newton*'s Obſervations being moſtly new, we think it proper to lay before the Reader the greateſt part of this Chap- ter in the Author's own Words. He gives us firſt a Tranſlation of his own of this Prophecy; we will tranſcribe it here, and put in a Paren- theſis the Words of our *Engliſh* Tranſlation, when it differs from that of Sir *Iſaac*. *Seventy-Weeks are cut* (determined) *upon thy People, and upon thy holy City, to finiſh Tranſgreſſion, and to make an end of Sins, and to expiate* (make recon- ciliation for) *Iniquity, and to bring in everlaſt- ing Righteouſneſs, to conſummate* (ſeal up) *the Vi-*

*ſion,*

*ſion, and the Prophet* (Prophecy), *and to anoint the moſt Holy.* ver. 24.

KNOW *alſo* (therefore) *and underſtand, that from the going forth of the Commandment, to cauſe to return* (to reſtore) *and to build* Jeruſalem, *unto the Anointed,* (the Meſſiah) *the Prince, ſhall be ſeven Weeks.* ver. 25.

YET *threeſcore and two Weeks ſhall it return, and the Streets be built, and the Wall, but in troubleſome times* (and threeſcore and two Weeks the Streets ſhall be built again, and the Wall, even in troubleſome times) Ibid. *And after threeſcore and two Weeks the Anointed* (Meſſiah) *ſhall be cut off, and it ſhall not be his* (but not for himſelf) *but* (and) *the People of a* (the) *Prince to come* (that ſhall come) *ſhall deſtroy the City, and the Sanctuary; and the end thereof ſhall be with a Flood, and to the end of the War Deſolations are determined.* ver. 26.

YET *ſhall he* (and he ſhall) *confirm the Covenant with many for one Week: and in half a Week* (in the midſt of the Week) *he ſhall cauſe the Sacrifice and Oblation to ceaſe, and upon the Wing* (for the overſpreading) *of Abominations he ſhall make it deſolate, even until the Conſummation, and that which is determined be poured upon the Deſolate.* ver. 27.

OUR Author has nothing very particular with regard to the firſt part of this Prophecy, *viz.* the Seventy-Weeks taken together; he places the Beginning of them in the ſeventh Year of *Artaxerxes Longimanus,* and the End at the Death of Chriſt; and he is of opinion, that the four hundred ninety Years muſt be underſtood of Lunar Years: and he adds, that the former part of the Prophecy relates to the firſt coming of Chriſt as a Prophet; and that the Words

in the Beginning of the twenty-fifth Verſe ſeem to relate to his ſecond coming, when he is to be a Prince or King. There (*viz.* in the firſt part of the Prophecy) the Prophet was conſummate, and the moſt holy Anointed; here (*viz.* ver. 25,) he that was anointed comes to be Prince, and to Reign. Our Author obſerves in this place, that *Daniel*'s Prophecies reach to the End of the World, and that there is ſcarce a Prophecy in the Old Teſtament concerning Chriſt, which does not in ſomething or other relate to his ſecond coming: and he adds, that if divers of the Ancients applied the half Week to the time of Antichriſt, we may by the ſame Liberty of Interpretation apply the ſeven Weeks to the time when Antichriſt ſhall be deſtroyed by the Brightneſs of Chriſt's coming. But whether this Liberty of Interpretation will ſatisfy our preſent Infidels, we ſhall not determine; the Reader may eaſily gueſs what Conſequences can be drawn from this way of expounding Prophecies.

"THE *Iſraelites*, ſays further our Author, "in the Days of the ancient Prophets, when "the ten Tribes were led into Captivity, ex- "pected a double return, and that at the firſt "the *Jews* ſhould build a new Temple, infe- "rior to *Solomon*'s, until the time of that Age "ſhould be fulfilled; and afterwards they "ſhould return from all places of their Capti- "vity, and build *Jeruſalem* and the Temple "glorioufly: *Tobit* xiv. 4, 5, 6. Now while "ſuch a return from Captivity, was the Ex- "pectation of *Iſrael*, even before the times of "*Daniel*, I know not why *Daniel* ſhould omit "it in his Prophecy. This part of the Pro- "phecy being therefore not yet fulfilled, I "ſhall

" ſhall not attempt a particular Interpretation " of it, but content myſelf with obſerving, " that as the *ſeventy* and the *ſixty-two Weeks* " were *Jewiſh* Weeks, ending with ſabbatical " Years; ſo the *ſeven Weeks* are the Compaſs " of a Jubilee, and begin and end with Actions " proper for a Jubilee, and of the higheſt Na- " ture for which a Jubilee can be kept; and " that ſince *the Commandment to return and to* " *build Jeruſalem*, precedes the Meſſiah, the " Prince, forty-nine Years; it may perhaps " come forth, not from the *Jews* themſelves, " but from ſome other Kingdom friendly to " them, and precede their return from Capti- " vity, and give occaſion to it; and laſtly, " that this rebuilding of *Jeruſalem*, and the " waſte places of *Judah*, is predicted in *Mich.* " vii. 11. *Amos* ix. 11, 14. *Ezek.* xxxvi. 33, " 35, 36, 38. *Iſa.* liv. 3, 11, 12. lv. 12. lxi. 4. " lxv. 18, 21, 22. and *Tobit* xiv. 5. and that " the return from Captivity, and coming of " the Meſſiah and his Kingdom are deſcribed " in *Daniel* vii. *Rev.* xix. *Act.* i. *Mat.* xxiv. " *Joel* iii. *Ezek.* xxxvi, xxxvii. *Iſa.* lx. lxii, lxiii. " and lxvi. and many other places of Scrip- " ture: the Manner I know not, let Time be " the Interpreter." Thus, according to our Author, the *Jews* are to be reſtored to their former State, and *Jeruſalem* and the Temple will be rebuilt; this Reſtoration is foretold in part of the Prophecy of the ſeventy Weeks, but when and how this will happen, is yet unknown; this only is certain, that the Meſſiah will come a ſecond time, forty-nine Years after the Beginning of this Reſtoration. It would be too long and too tedious to make Obſervations upon all the Paſſages to which our Author re-

fers us; but we cannot forbear obſerving, that what Chriſt himſelf ſays in the twenty-fourth Chapter of St. *Matthew* ſeems to overthrow our Author's Scheme. Our Saviour having foretold his ſecond coming, tells us in expreſs Words, *This Generation ſhall not paſs till all theſe things be fulfilled* *; which Words muſt ſignify, that he would come a ſecond time within the ſpace of forty Years for the utmoſt: and accordingly moſt Commentators underſtand that Prophecy of the overthrow of the *Jewiſh* Nation by *Titus Veſpaſianus*.

OUR Author next fixes the Date of the threeſcore and two Weeks. The Prophet "having "foretold both comings of Chriſt, and dated "the laſt from their returning and building "*Jeruſalem*; to prevent the applying that to "the building of *Jeruſalem* by *Nehemiah*, he "diſtinguiſhes this from that, by ſaying, that "from this Period to the Anointed ſhall be, "not ſeven Weeks, but threeſcore and two "Weeks, and this not in proſperous but in "troubleſome times; and at the end of theſe "Weeks the Meſſiah ſhall not be the Prince of "the *Jews*, but be cut off, and *Jeruſalem* not "be his, but the City and Sanctuary be de-"ſtroyed. Now *Nehemiah* came to *Jeruſalem* "in the twentieth Year of this ſame *Artaxerxes*, "while *Ezra* ſtill continued there, *Nehem.* xii. "36. and found the City lying waſte, and "the Houſes and Wall unbuilt. *Nehem.* ii. 17. "vii. 4. and finiſhed the Wall the twenty-fifth "Day of the Month *Elul*, *Nehem.* vii. 15. in "the twenty-eighth Year of the King; that is, "in *September*, in the Year of the *Julian* Pe-"riod, 4278. Count now from this Year, "three-

* ver. 34.

" threeſcore and two Weeks of Years, that is, " four hundred thirty-four Years, and the " reckoning will end in *September*, in the Year " of the *Julian* Period 4712, which is the Year " in which Chriſt was born, according to *Cle-* " *mens Alexandrinus*, *Euſebius*, *Irenæus*, *Epi-* " *phanius*, *Jerome*, *Oroſius*, *Caſſiodorus*, and " other Ancients. — If with ſome you reckon " that Chriſt was born three or four Years be- " fore the vulgar Account, yet his Birth will " fall in the latter part of the laſt Week, which " is enough."

HE *ſhall confirm the Covenant with many for one Week.* He kept it, ſays our Author, notwithſtanding his Death, till the Rejection of the *Jews*, and Calling of *Cornelius* and the Gentiles in the ſeventh Year after his Paſſion.

IN *half a Week he ſhall cauſe the Sacrifice and Oblation to ceaſe.* " That is, ſays Sir *Iſaac*, by " the War of the *Romans* upon the *Jews*; " which War after ſome Commotions, began " in the thirteenth Year of *Nero*, *A. D.* 67, " in the Spring, when *Veſpaſian* with an Army " invaded them; and ended in the ſecond Year " of *Veſpaſian*, *A. D.* 70, in Autumn, *Sept.* 7, " when *Titus* took the City, having burnt the " Temple twenty-ſeven Days before; ſo that " it laſted three Years and a half."

OUR Author obſerves upon the latter part of this Prophecy, that the meaning of it is, that the People of a Prince to come, ſhall deſtroy the Sanctuary, and aboliſh the daily Worſhip of the true God, and overſpread the Land with an Army of falſe Gods; and by ſetting up their Dominion and Worſhip, cauſe Deſolation to the *Jews*, until the times of the Gentiles be fulfilled. He then ſums up in a few Words, what

what he has offered concerning this Prophecy. " Thus, ſays he, have we in this ſhort Pro-
" phecy, a Prediction of all the main Periods
" relating to the coming of the Meſſiah; the
" time of his Birth, that of his Death, that of
" the Rejection of the *Jews*, the Duration of
" the *Jewiſh* War, whereby he cauſed the City
" and Sanctuary to be deſtroyed, and the time
" of his ſecond coming: and ſo the Interpreta-
" tion here given is more full and complete, and
" adequate to the Deſign, than if we ſhould
" reſtrain it to his firſt coming only, as In-
" terpreters uſually do. We alſo avoid the
" doing Violence to the Language of *Daniel*,
" by taking the ſeven Weeks, and ſixty-two
" Weeks for one Number; had that been
" *Daniel*'s meaning, he would have ſaid ſixty
" and nine Weeks, and not ſeven Weeks, and
" ſixty-two Weeks, a way of numbering uſed
" by no Nation." In the remaining part of this Chapter, Sir *Iſaac* gives us the grounds of the Chronology he has followed; but it would be too long to tranſcribe them here.

THE eleventh Chapter treats of the times of the Birth and Paſſion of Chriſt. Upon reading the Title of this Chapter, we were in hopes that our learned Author ſhould have endeavour'd to ſolve the Difficulties which ariſe from the ſeeming Oppoſition, there is, between St. *Matthew* and St. *Luke*, with regard to the time when Chriſt was born; but Sir *Iſaac* does not ſay one word of it. He contents himſelf with giving us a ſhort Hiſtory of Chriſt's Preaching, in order to find out how much time he ſpent in the exerciſe of his miniſterial Functions: He concludes, from the Obſervations he makes, That " we have in the Goſpels of

*Matthew*

" *Matthew* and *John* compared together the " History of Christ's Actions in continual or- " der during five Passovers. — The first Pas- " sover was between the Baptism of Christ, " and the Imprisonment of *John*; *John* ii. 13. " the second within four Months after the Im- " prisonment of *John*, and Christ's beginning " to preach in *Galilee*, *John* iv. 35. and there- " fore it was either that Feast to which Jesus " went up, when the Scribe desired to follow " him, *Matt.* viii. 19. *Luke* ix. 51. 57. or the " Feast before it. The third was the next " Feast after it, when the Corn was eared and " ripe, *Matt.* xii. 1. *Luke* vi. 1. The fourth " was that which was nigh at hand, when " Christ wrought the Miracle of the five " Loaves, *Matt.* xiv. 15. *John* vi. 4, 5. and " the fifth was that, in which Christ suffered, " *Matt.* xx. 17. *John* xii. 1. Between the first " and second Passover, *John* and Christ bap- " tised together, till the Imprisonment of " *John*, which was four Months before the " second. Then Christ began to preach and " call his Disciples; and after he had instruct- " ed them a Year, sent them to preach in " the Cities of the *Jews*; at the same time " *John* hearing of the fame of Christ, sent to " him to know who he was. At the third, " the Chief Priests began to consult about the " Death of Christ. A little before the fourth, " the Twelve, after they had preached a Year " in the Cities, returned to Christ; and at the " same time *Herod* beheaded *John* in Prison, " after he had been in Prison two Years and a " quarter: and thereupon Christ fled into the " Desart for fear of *Herod*. The fourth, " Christ went not up to *Jerusalem* for fear of

" the

" the *Jews*, who at the Paſſover before had
" conſulted his Death, and becauſe his time
" was not yet come. Thenceforward there-
" fore till the Feaſt of Tabernacles he walked
" in *Galilee*, and that ſecretly for fear of *He-*
" *rod:* and after the Feaſt of Tabernacles he
" returned no more into *Galilee*, but ſometimes
" was at *Jeruſalem*, and ſometimes returned
" beyond *Jordan*, or the City *Ephraim* by the
" Wilderneſs, till the Paſſover in which he was
" betrayed, apprehended, and crucified."

THE Years, during which Chriſt preached, are, according to our Author, diſtinguiſhed by ſuch eſſential Characters, that they cannot be miſtaken. " The ſecond Paſſover is diſtin-
" guiſhed from the firſt, by the Interpoſition
" of *John*'s Impriſonment. The third is di-
" ſtinguiſhed from the ſecond, by a double
" Character, firſt, by the Interpoſition of the
" Feaſt to which Chriſt went up, *Matt.* viii.
" 19. *Luke* ix. 57. and ſecondly, by the Di-
" ſtance of the time from the beginning of
" Chriſt's Preaching: for the ſecond was in the
" beginning of his Preaching, and the third ſo
" long after, that before it came, Chriſt ſaid,
" from the Days of *John* the Baptiſt, until now,
" the Kingdom of Heaven ſuffereth Violence,
" and upbraided the Cities, *Chorazin*, *Beth-*
" *ſaida*, and *Capernaum*, wherein moſt of his
" mighty Works were done, becauſe they re-
" pented not, *Matt.* xi. Which ſhews, that
" from the Impriſonment of *John*, till now,
" there had been a conſiderable length of time.
" The fourth is diſtinguiſhed from the third,
" by the Miſſion of the Twelve from Chriſt,
" to preach in the Cities of *Judea* in all the
" Interval. The fifth is diſtinguiſhed from
" all

" all the former, by the Twelve's being re-
" turned from preaching, and continuing with
" Chriſt during all the Interval between the
" fourth and the fifth, and by the Paſſion, and
" other infallible Characters."

OUR Author having fixed the Summer in which *John* firſt began to baptiſe, in the fifteenth Year of the Emperor *Tiberius*, the firſt of the five Paſſovers we have mention'd, fell conſequently in the ſixteenth Year of that Emperor; and the laſt Paſſover, in which Chriſt ſuffered, on the twentieth Year of the ſame Emperor; and by conſequence in the Conſulſhip of *Fabius* and *Vitellius*, in the ſeventy-ninth *Julian* Year, and of Chriſt the thirty-fourth, which was the ſabbatical Year of the *Jews*. This Sir *Iſaac* proves further by ſome other Arguments, on which we think it needleſs to enlarge.

THE twelfth Chapter is intitled, *Of the Prophecy of the Scripture of Truth*. Here the Author explains the eleventh Chapter of *Daniel*, and ſhews how it foretels the Hiſtory, from the time of *Alexander* the Great, to the preſent time; and he tells us, that the Nations ſpoken of, from verſe the fortieth to the forty-third, are thoſe Nations that compoſe the Empire of the *Turks*, and therefore this Empire is here to be underſtood by the *King of the North*. Theſe Nations compoſe alſo the Body of the He-Goat; and therefore the Goat ſtill reigns in his laſt Horn, but not by his own Power. As it is almoſt impoſſible to give an exact Account of this Chapter, without tranſcribing the whole; we muſt content ourſelves, with laying before the Reader a particular Paſſage, which will ſhew in what manner Sir *Iſaac* reaſons, and which

which will also be introductory to the Account we shall give of the two following Chapters.

" IN the beginning of the *Jewish* War, says " our Author, in *Nero*'s Reign the Apostles " fled out of *Judea* with their Flocks; some " beyond *Jordan* to *Pella*, and other places, " some into *Egypt*, *Syria*, *Mesopotamia*, *Asia* " *minor*, and elsewhere. *Peter* and *John* came " into *Asia*, and *Peter* went thence by *Corinth* " to *Rome*; but *John* staying in *Asia*, was " banished by the *Romans* into *Patmos*, as the " Head of a Party of the *Jews*, whose Nation " was in War with the *Romans*. By this Di- " sperson of the Christian *Jews*, the Christian " Religion which was already propagated " Westward as far as *Rome*, spread fast into " all the *Roman* Empire, and suffered many " Persecutions under it, till the Days of *Con-* " *stantine* the Great, and his Sons: all which is " thus described by *Daniel*; *And such as do* " *wickedly against the Covenant, shall he*, who " places the Abomination, *cause to dissemble*, " and worship the Heathen Gods; *but the Peo-* " *ple* among them, *who do know their God*, " *shall be strong and act. And they that under-* " *stand among the People, shall instruct many*; " *yet they shall fall by the Sword, and by Flame*, " *and by Captivity, and by Spoils many Days.* " *Now when they shall fall, they shall be holpen* " *with a little help*, viz. in the Reign of *Con-* " *stantine* the Great; *and* at that time, by " reason of their Prosperity, *many shall* come " over to them from among the Heathens, and " *cleave to them with Dissimulation. But of* " *those of understanding there shall* still *fall to try* " God's People *by them, and to purge* them " from the Dissemblers, *and to make them*

*white*,

" *white, even to the time of the end: because it*
" *is yet for a time appointed.*"

" HITHERTO the *Roman* Empire continued " entire, and under this Dominion the little " Horn of the He-Goat continued mighty, " but not by his own Power. But now by the " building of *Constantinople*, and endowing it " with a Senate and other like Privileges with " *Rome*; and by the Division of the *Roman* " Empire, into the two Empires of the *Greeks* " and *Latins*, headed by those two Cities, a " new Scene of things commences, in which *a* " *King*, the Empire of the *Greeks*, *doth accord-* " *ing to his Will, and* by setting his own Laws " above the Laws of God, *exalts and magnifies* " *himself above every God, and speaks marvel-* " *lous things against the God of Gods, and shall* " *prosper till the Indignation be accomplished.*— " *Neither shall he regard the God of his Fathers,* " *nor the* lawful *Desires of Women* in Matrimony, " *nor any God, but shall magnify himself above* " *all, and in his Seat he shall honour Mahuzzims,* " that is, strong Guardians, the Souls of the " Dead; *even with a God whom his Fathers* " *knew not, shall he honour them,* in their Tem- " ples, *with Gold and Silver, and with precious* " *Stones, and valuable things.* All which relates " to the overspreading of the *Greek* Empire " with Monks and Nuns, who placed Holiness " in Abstinence from Marriage; and to the " Invocation of Saints, and Veneration of their " Reliques, and such like Superstitions, which " these Men introduced in the fourth and fifth " Centuries." It appears by this Passage, with how much Skill our Author could paraphrase the Words of the Scripture, and what a happy Genius he had to find out the hidden

Sense

Senſe of the prophetic Writings. For inſtance, *the Deſire of Women*, is, according to him, *the lawful Deſire of Women in Matrimony:* from this Paraphraſe, it is natural to conclude, the Prophet intended to ſpeak of the Friars and Nuns, who think Marriage is unlawful. This is, no doubt, a much more natural Expoſition of the Prophet's Words, than what *Grotius* dreamt, when he apply'd thoſe Words to *Antiochus Epiphanes*'s Cruelty, who did not care for Women, though never ſo beautiful, but ordered the Women of *Jeruſalem* to be killed with their young Children, which they circumciſed *.

Chap. xiii. *Of the King who did according to his Will, and magnified himſelf above every God, and honoured* Mahuzzims, *and regarded not the Deſire of Women.* The beginning of this Chapter is ſuch, that I queſtion whether it will have the Approbation of the generality of our Divines. "In the firſt Ages of the Chri-
" ſtian Religion, ſays our Author, the Chriſti-
" ans of every City were governed by a Council
" of Presbyters, and the Preſident of the Coun-
" cil was the Biſhop of the City. The Biſhop
" and Presbyter of one City meddled not with
" the Affairs of another City, except by ad-
" monitory Letters or Meſſages. Nor did the
" Biſhops of ſeveral Cities meet together in
" Council before the time of the Emperor
" *Commodus:* for they could not meet toge-
" ther without the leave of the *Roman* Go-
" vernors of the Provinces. But in the Days
" of that Emperor, they began to meet in
" provincial Councils, by the leave of the Go-
" vernors.—The Biſhop of the chief City, or
" Me-

* 1 Machab. i. 63, 64. *See* Grotius *in loc.* & Joſeph. Ant. lib. xii. ch. 7.

" Metropolis of the *Roman* Province was " uſually made Preſident of the Council; and " hence came the Authority of Metropolitan " Biſhops, above that of other Biſhops, with- " in the ſame Province. Hence alſo it was, " that the Biſhop of *Rome*, in *Cyprian*'s Days, " called himſelf the Biſhop of Biſhops. As " ſoon as the Empire became Chriſtian, the " *Roman* Emperors began to call general " Councils out of all the Provinces of the " Empire; and by preſcribing to them what " Points they ſhould conſider, and influencing " them by their Intereſt and Power, they ſet " up what Party they pleaſed. Hereby the " *Greek* Empire, upon the Diviſion of the *Ro-* " *man* Empire, into the *Greek* and *Latin* Em- " pires, became *the King*, *who*, in Matters of " Religion, *did according to his Will*, *and* in " Legiſlature, *exalted and magnified himſelf* " *above every God*; and at length, by the " ſeventh General Council, eſtabliſhed the " Worſhip of the Images, and Souls of dead " Men, here called *Mahuzzims*."

WE beg leave to obſerve in this Place, that there is no reaſon why the *Greek* Empire ſhould be the King, ſpoken of in *Daniel*, rather than the *Latin* Empire; beſides this, Sir *Iſaac* told us in Chapter iv. that the *Roman* Empire was repreſented by the fourth Beaſt, as the Kingdom of the *Greek* was by the third. If then the He-Goat be the ſame with the third Beaſt, and if it be that King that did according to his Will, *viz.* the *Roman* Empire, it will follow that the third and fourth Beaſts are the ſame, ſince they repreſent at laſt the ſame Empire, that of the *Romans*.

OUR Author ſhews next, how the Sect of the *Encratites*, or Continents, ſet on foot by the *Gnoſticks*, and propagated by *Tatian* and *Montanus* near the End of the ſecond Century, which was condemned by the Churches of that and the third Century, and refined upon by their Followers, overſpread the eaſtern Churches in the fourth Century, and before the End of it began to overſpread the Weſtern; when the Principles of the *Encratites*, who maintained the unlawfulneſs of Marriage, not being impoſed upon all Men, but only upon thoſe who would voluntarily undertake a monaſtick Life, began to be admired. Here we alſo find a ſhort Account of the Riſe and Progreſs of *Monachiſm*, both of Men and Women. Henceforward the Chriſtian Churches having a Form of Godlineſs, but denying the Power thereof, came into the hands of the *Encratites*; and the Heathens, who in the fourth Century came over in great numbers to the Chriſtians, embraced more readily this ſort of Chriſtianity, as having a greater Affinity with their old Superſtitions, than that of the ſincere Chriſtians; who, by the Lamps of the ſeven Churches of *Aſia*, and not by the Lamps of the Monaſteries, had illuminated the Church Catholick during the three firſt Centuries.

THE *Cataphrygians* brought in alſo ſeveral other Superſtitions: ſuch as were the Doctrine of *Ghoſts*, and of their Puniſhment in Purgatory, with Prayers and Oblations for mitigating that Puniſhment. They alſo uſed the Sign of the Croſs as a Charm. All theſe Superſtitions the Apoſtle refers to, where he ſays, *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the Faith, giving heed to ſeducing*

*ſeducing Spirits, and Doctrines of Devils*, the *Dæmons* and Ghoſts worſhipped by the Heathens, *ſpeaking Lyes in Hypocriſy*, about their Apparitions, the Miracles done by them, their Reliques, and the Sign of the Croſs, *having Conſciences ſeared with a hot Iron, forbidding to marry, and commanding to abſtain from Meat*, &c *. From the *Cataphrygians*, theſe Principles and Practices were propagated down to poſterity. For though ſome ſtop was put to the *Cataphrygian* Chriſtianity, by provincial Councils, till the fourth Century; yet the *Roman* Emperors then turning Chriſtians, and great Multitudes of Heathens coming over in outward Profeſſion, theſe found the *Cataphrygian* Chriſtianity more ſuitable to their old Principles, of placing Religion in outward Forms and Ceremonies, Holy-days, and Doctrines of Ghoſts, than in the Religion of the ſincere Chriſtians: wherefore they readily ſided with the *Cataphrygian* Chriſtians, and eſtabliſhed that Chriſtianity before the End of the fourth Century. By this means, thoſe of Underſtanding, after they had been perſecuted by the Heathen Emperors, in the three firſt Centuries, and *were holpen with a little help* by the Converſion of *Conſtantine* the Great; and his Sons, to the Chriſtian Religion, fell under new Perſecutions, *to purge them* from the Diſſemblers, *and to make them white, even to the time of the End.*

Chap. xiv. *Of the* Mahuzzims, *honoured by the King, who does according to his Will.* As God is called the Rock of his People, ſo the falſe Gods are called the Rock of thoſe that truſt in them. In the ſame ſenſe the Gods of the King, who ſhall do according to his Will,



* 1 Tim. iv. 1, 2, 3.

are called *Mahuzzims*, Munitions, Fortreſſes, Protectors, Guardians, or Defenders. In his Eſtate, ſays *Daniel*, ſhall he honour *Mahuzzims*, even with a God whom his Fathers knew not, ſhall he honour them, with Gold and Silver, and with precious Stones, and things of Value. Thus ſhall he do in the moſt Strongholds or Temples; — and he ſhall cauſe them to rule over many, and divide the Land among them for a Poſſeſſion. Our Author ſhews by what Degrees this is come to paſs. His firſt Obſervation deſerves a particular Notice; therefore we will tranſcribe it at length. "*Gregory* "*Nyſſen* tells us, ſays he, that after the Per- "ſecution of the Emperor *Decius*, *Gregory*, "Biſhop of *Neocæſarea* in *Pontus*, inſtituted "among all People, as an addition or corol- "lary of Devotion towards God, that Feſtival "Days and Aſſemblies ſhould be celebrated to "them, who had contended for the Faith, "that is, to the Martyrs; and he adds this "reaſon for the Inſtitution: When he ob- "ſerved, ſays *Nyſſen*, that the ſimple and un- "ſkilful Multitude, by reaſon of corporeal "Delights, remained in the Error of Idols; "that the principal thing might be corrected "among them, namely, that inſtead of their "vain Worſhip, they might turn their Eyes "upon God; he permitted that at the Me- "mory of the holy Martyrs they might make "merry, and delight themſelves, and be diſ- "ſolved into Joy. The Heathens were de- "lighted with the Feſtivals of their Gods, and "unwilling to part with thoſe Delights; and "therefore *Gregory*, to facilitate their Conver- "ſion, inſtituted annual Feſtivals to Saints and "Martyrs. Hence it came to paſs, that for

"exploding

" exploding the Feſtivals of the Heathens, the " principal Feſtivals of the Chriſtians ſucceeded " in their room: as the keeping of *Chriſtmas* " with Joy and Feaſting, and Playing and " Sports, in the room of the *Bacchanalia*, and " *Saturnalia*; the celebrating of *May-day* with " Flowers, in the room of the *Floralia*; and " the keeping of Feſtivals to the Virgin *Mary*, " *John the Baptiſt*, and divers of the Apoſtles, " in the room of the Solemnities at the entrance " of the Sun into the Signs of the Zodiac in " the old *Julian* Calendar. In the ſame Per- " ſecution of *Decius*, *Cyprian* ordered the Paſ- " ſions of the Martyrs in *Africa* to be regi- " ſtred, in order to celebrate their Memories " annually with Oblations and Sacrifices: and " *Felix*, Biſhop of *Rome*, a little after, as *Pla-* " *tina* relates, conſulting the Glory of the " Martyrs, ordained that Sacrifices ſhould be " celebrated annually in their Names. By the " Pleaſure of theſe Feſtivals, the Chriſtians in- " creaſed much in Number, and decreaſed as " much in Virtue, until they were purged and " made white by the Perſecution of *Dioclesian*. " This was the firſt Step made in the Chriſtian " Religion towards the Veneration of the Mar- " tyrs: and though it did not yet amount to " an unlawful Worſhip; yet it diſpoſed the " Chriſtians towards ſuch a further Veneration " of the Dead, as in a ſhort time ended in the " Invocation of Saints."

THUS far our Author; and here we beg leave to ſay, that his Obſervation ſeems to weaken very much the Argument that is alledged for the Truth of Chriſtianity, from the manner in which it was propagated and eſtabliſhed in the World. It is generally ſuppoſed,

that the Gospel was established, not only without any human Policy, but against all the Craft and Power of the Heathen Emperors and Priests. But if it be true, as Sir *Isaac Newton* asserts, that the Festivals to Saints and Martyrs were instituted to facilitate the Conversion of the Heathens, if those Festivals were established instead of the Heathen Solemnities; 'tis no great wonder that the Heathens at last became Christians, since, with regard to the outward Worship, there's a very little difference between the Religion they renounced, and that which they embraced. If any other Person, besides Sir *Isaac*, had offer'd so free an Observation, he would no doubt have soon been branded with the name of an Infidel or an Atheist; and the secular Power would soon have been called upon to punish his Insolence and Impiety.

OUR Author next shews how *Daniel*'s Prophecy was farther accomplished, and the Christian Religion further corrupted, by the Practice of Praying at the Sepulchres of Martyrs, by a certain sort of Sanctity attributed to the dead Bodies of Saints and Martyrs, by the Festivals kept at their Sepulchres, by the Sacrifices offered to God in their Names; by the attributing to their dead Bodies, Bones, and other Reliques, a power of working Miracles by means of separate Souls, who were supposed to know what we do or say, and to be able to do us good or hurt, and to work those Miracles. This, says our Author, was the very Notion the Heathens had of the separate Souls of their antient Kings and Heroes, whom they worshipped, under the Names of *Saturn*, *Rhea*, *Jupiter*, &c. This, with the great noise the Christians

Chriſtians of *Syria* and *Egypt* made about the Miracles done by the Reliques of the Chriſtian Saints and Martyrs, was what introduced at laſt the Invocation of Saints, for whom they erected ſo many Altars, that they filled the Fields and Highways with them, as our Author ſhews at large in the remaining part of this Chapter.

THE ſecond part of this Work contains the Author's Obſervations on the Apocalypſe of St. *John*. The firſt Chapter is an Introduction concerning the time when the Apocalypſe was written. Our Author maintains, that *John* wrote this Book before the Deſtruction of *Jeruſalem*, during the Reign of *Nero*, or even before that time; and he alledges ſeveral Authorities and Arguments to ſupport his Opinion. The Authorities are thoſe of *Euſebius* in his Evangelical Demonſtrations *, of *Tertullian* †, and of *Pſeudo-Prochorus*, who all conjoin the Baniſhment of *John* into *Patmos*, with the Deaths of *Peter* and *Paul:* This is alſo ſupported by the firſt Author, whoever he was, of that very ancient Fable, that *John* was put by *Nero* into a Veſſel of hot Oil, and coming out unhurt, was baniſhed by him into *Patmos*. Though this Story be no more than a Fiction, yet it was founded on a Tradition of the firſt Churches, that *John* was baniſhed into *Patmos* in the Days of *Nero*. *Epiphanius* repreſents the Goſpel of *John* as written in the time of *Domitian*, and the Apocalypſe even before that of *Nero*. *Arethas* affirms the Apocalypſe was



* Lib. III.

† *Vide* Pamelium, *in Notis ad* Tertull. *De Præſcriptionibus*, n. 215. & Hieron. *Lib.* I. *contra* Jovian. c. 14.

written before the Deſtruction of *Jeruſalem*, and that former Commentators had expounded the ſixth Seal of that Deſtruction. With the opinion of the firſt Commentators, agrees the Tradition of the Churches of *Syria*, preſerved to this day in the Title of the *Syriac* Verſion of the Apocalypſe, which is this; "The Reve-"lation which was made to *John the Evangeliſt* "by God in the Iſland *Patmos*, into which he "was baniſhed by *Nero* the Cæſar."

This Opinion, ſays Sir *Iſaac*, is further ſupported by the Alluſions in the Apocalypſe to the Temple and Altar, and Holy City as then ſtanding; and to the Gentiles, who were ſoon after to tread under foot the Holy City, and outward Court. 'Tis confirmed alſo by the Stile of the Apocalypſe itſelf, which is fuller of Hebraiſms, than his Goſpel. For thence it may be gathered, that it was written when *John* was newly come out of *Judea*, where he had been uſed to the *Syriac* Tongue; and that he did not write his Goſpel till by a long converſe with the *Aſiatick Greeks* he had left off moſt of the Hebraiſms. It is confirmed alſo by the many falſe Apocalypſes written in imitation of the true one.

AFTER theſe Arguments our Author offers another, which, ſays he, to conſidering Men may ſeem a good reaſon, to others not. This reaſon is, that the Apocalypſe ſeems to be alluded to in the Epiſtles of *Peter*, and in that to the *Hebrews*, and therefore to have been written before them. Sir *Iſaac* undertakes to prove this by ſeveral Inſtances, which I think it needleſs to tranſcribe here: the Reader may eaſily find thoſe Alluſions, by comparing thoſe Epiſtles with St. *John*'s Revelation.

OUR

OUR Author tells us afterwards, that *Peter* and *John* being Apoſtles of the Circumciſion, it is probable, they ſtaid with their Churches in *Judea* and *Syria*, till the *Romans* made War upon their Nation, that is, till the twelfth Year of *Nero*; that they then followed the main Body of their flying Churches into *Aſia*, and that *Peter* went thence by *Corinth* to *Rome*; that the *Roman* Empire looked upon thoſe Churches as Enemies, becauſe *Jews* by Birth; and therefore to prevent Inſurrections, ſecured their Leaders, and baniſhed *John* into *Patmos*. It ſeems alſo probable, that the Apocalypſe was there compoſed, and that ſoon after the Epiſtle to the *Hebrews*, and thoſe of *Peter* were written to theſe Churches, with reference to this Prophecy, as what they were particularly concerned in. For it appears by theſe Epiſtles, that they were written in times of general Affliction and Tribulation under the Heathens, and by conſequence, when the Empire made War upon the *Jews*; for till then the Heathens were at peace with the Chriſtian *Jews*, as well as with the reſt. The Epiſtle to the *Hebrews*, ſince it mentions *Timothy*, as related to thoſe *Hebrews*, muſt be written to them after their flight into *Aſia*, where *Timothy* was Biſhop; and by conſequence after the War began, the *Hebrews* in *Judea* being Strangers to *Timothy*. *Peter* ſeems alſo to call *Rome Babylon*, as well with reſpect to the War made upon *Judea*, and the approaching Captivity, like that under old *Babylon*, as with reſpect to that name in the Apocalypſe; and in writing to *the Strangers, ſcattered throughout* Pontus, Galatia, Cappadocia, Aſia *and* Bythinia, he ſeems to intimate that they were the Strangers newly ſcattered by the

the *Roman* Wars; for thoſe were the only Strangers there belonging to his Care.

HAVING determined the time of writing the Apocalypſe, our Author did not think it neceſſary to ſay much about the Truth of it, ſince it was in ſuch requeſt with the firſt Ages, that many endeavoured to imitate it, by feigning Apocalypſes under the Apoſtles Names; and the Apoſtles themſelves, as the Author has ſhewed, ſtudied it, and uſed its Phraſes; by which means the Stile of the Epiſtle to the *Hebrews* became more myſtical than that of St. *Paul*'s other Epiſtles, and the Stile of *John*'s Goſpel more figurative and majeſtical, than that of the other Goſpels. Nevertheleſs our Author quotes ſome Paſſages from ancient Authors, as *Juſtin Martyr*, *Papias*, *Melito*, *Irenæus* and others; whence he concludes, that the Apocalypſe was received and ſtudied in the firſt Ages, and that no other Book of the New Teſtament is ſo ſtrongly atteſted, nor has been commented upon ſo early as this. The Prophecy ſaid, Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep the things which are written therein. This animated the firſt Chriſtians to ſtudy it ſo much, till the Difficulty made them remit, and comment more upon the other Books of the New Teſtament. This was the ſtate of the Apocalypſe, till the thouſand Years Reign being miſunderſtood, brought a Prejudice againſt it; and *Dionyſius* of *Alexandria* noting how it abounded with *Barbariſm*, that is, with *Hebraiſms*, promoted that Prejudice ſo far, as to cauſe many *Greeks* in the fourth Century to doubt of the Book. But whilſt the *Latins*, and a great part of the *Greeks* always retained the Apocalypſe,

and the reſt doubted only out of Prejudice, it makes nothing againſt its Authority.

THIS Prophecy, ſays our Author, is called the Revelation, with regard to *the Scripture of Truth* which *Daniel* was commanded *to ſhut up and ſeal till the time of the End*; and until that time comes, the Lamb is opening the Seals: and afterwards the two Witneſſes propheſy out of it a long time in Sack-cloth, before they aſcend up to Heaven in a Cloud. All which is as much as to ſay, that theſe Prophecies of *Daniel* and *John* ſhould not be underſtood till the time of the End; but then ſome ſhould propheſy out of it in an afflicted and mournful State for a long time, and that but darkly, ſo as to convert but few.——'Tis therefore a part of this Prophecy, that it ſhould not be underſtood before the laſt Age of the World; and therefore it makes for the Credit of the Prophecy, that it is not yet underſtood. But if the laſt Age, the Age of opening theſe things be now approaching, as by the great Succeſſes of late Interpreters it ſeems to be, we have more Encouragement than ever to look into theſe things. If the general preaching of the Goſpel be approaching, it is to us and our Poſterity that thoſe Words mainly belong, *In the time of the End the Wiſe ſhall underſtand, but none of the Wicked ſhall underſtand**.

THE Folly of Interpreters, according to Sir *Iſaac*, has been to foretel times and things by this Prophecy, as if God deſigned to make them Prophets; by this raſhneſs they have not only expoſed themſelves, but brought the Prophecy alſo into Contempt. The Deſign of God was much otherwiſe. He gave this, and the

* *Daniel* xii. 4, 10. *See alſo, Apoc.* i. 3.

the Prophecies of the Old Teſtament, not to gratify Men's Curioſity, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the Events, and his own Providence, not the Interpreters, be then manifeſted thereby to the World. For the Event of things predicted many Ages before, will then be a convincing Argument, that the World is governed by Providence. For as the few and obſcure Prophecies concerning Chriſt's firſt coming were for ſetting up the Chriſtian Religion, which all Nations have ſince corrupted; ſo the many and clear Prophecies concerning the things to be done at Chriſt's ſecond coming, are not only for predicting, but alſo for effecting a recovery and re-eſtabliſhment of the long-loſt Truth, and ſetting up a Kingdom, wherein dwells Righteouſneſs. The Event will prove the Apocalypſe; and this Prophecy thus proved and underſtood will open the old Prophets, and all together will make known the true Religion, and eſtabliſh it. For he that will underſtand the old Prophets, muſt begin with this; but the time is not yet come, for underſtanding them perfectly, becauſe the main Revolution predicted in them is not yet come to paſs. In the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhall be finiſhed, as he has declared to his Servants the Prophets; and then the Kingdoms of this World ſhall become the Kingdoms of our Lord and his Chriſt, and he ſhall reign for ever. *Apoc.* x. 7. xi. 15.

*Chap.* ii. treats of the Relation which the Apocalypſe of *John* has to the Book of the Law of *Moſes*, and to the Worſhip of God in the Temple. The Apocalypſe of *John*, ſays our Author,

Author, is written in the ſame Stile and Language with the Prophecies of *Daniel*, and has the ſame Relation to them, which they have to one another; ſo that all of them together make but one compleat Prophecy, and in like manner it conſiſts of two Parts, an introductory Prophecy, and an Interpretation thereof.

THE Prophecy is diſtinguiſhed into ſeven ſucceſſive Parts, by the opening of the ſeven Seals of the Book, which *Daniel* was commanded to ſeal up; and hence it is called the Apocalypſe or Revelation of Jeſus Chriſt. The time of the ſeven Seals is ſubdivided into eight ſucceſſive Parts by the ſilence in Heaven for half an Hour, and the ſounding of ſeven Trumpets ſucceſſively: and the ſeventh Trumpet ſounds the Battle of the great Day of God Almighty, whereby the Kingdoms of this World become the Kingdoms of the Lord and of his Chriſt, and thoſe are deſtroyed that deſtroyed the Earth. The Interpretation begins with the Words, 'And the 'Temple of God was open'd in Heaven, and 'there was ſeen in his Temple the Ark of his 'Teſtament;' and it continues to the End of the Prophecy. The Temple is the Scene of the Viſions, and the Viſions in the Temple relate to the Feaſt of the ſeventh Month; for the Feaſts of the *Jews* were Typical of things to come. The Paſſover related to the firſt coming of Chriſt, and the Feaſts of the ſeventh Month to his ſecond coming: his firſt coming being therefore over before this Prophecy was given, the Feaſts of the ſeventh Month are here only alluded to.

OUR Author gives us next an Account of the three firſt Chapters of the Apocalypſe. On the firſt Day of the ſeventh Month, ſays he, in the

the Morning, the High-Prieſt dreſſed the Lamps; and in alluſion hereunto, this Prophecy begins with a Viſion of one like the Son of Man in the High-Prieſt's Habit, appearing as it were in the midſt of the ſeven Golden Candleſticks, or over againſt the midſt of them dreſſing the Lamps, which appeared like a Rod of ſeven Stars in his right Hand: and this dreſſing was performed by the ſending ſeven Epiſtles to the Angels or Biſhops of the ſeven Churches in *Aſia*, which in the primitive Times illuminated the Temple or Church-Catholick. Theſe Epiſtles contain Admonitions againſt the approaching Apoſtacy, and therefore relate to the Times when the Apoſtacy began to work ſtrongly, and before it prevailed. It began to work in the Apoſtles Days, and was to continue working *till the Man of Sin ſhould be revealed*. It began to work in the Diſciples of *Simon*, *Menander*, *Carpocrates*, *Cerinthus*, and ſuch ſort of Men, as had imbibed the metaphyſical Philoſophy of the *Gentiles*, and cabbaliſtical *Jews*, and were thence called *Gnoſticks*.—But theſe being condemned by the Apoſtles, and their immediate Diſciples, put the Church in no danger during the opening of the firſt four Seals. The Viſions at the opening of theſe Seals relate only to the civil Affairs of the Heathen *Roman* Empire.——The Admonitions therefore in theſe ſeven Epiſtles relate to the State of the Church in the Times of the fifth and ſixth Seals. At the opening of the fifth Seal, the Church is purged from Hypocrites by a great Perſecution. At the opening of the ſixth, that which letted, is taken out of the way, namely, the Heathen *Roman* Empire. At the opening of the ſeventh, the Man of Sin

is

is revealed. And to these Times the seven Epistles relate.

As it is almost impossible to give an Abridgment of this Chapter, we will transcribe another Passage of it, that the Reader may form some Notion of the Relation, which the Apocalypse has, according to our Author, to the Book of the Law. "After the Lamps were "dressed, says Sir *Isaac Newton*, *John* saw *the* "*Door* of the Temple *opened*, and by *the Voice* "*as it were of a Trumpet*, was called up to the "eastern Gate of the great Court, to see the "Visions: and *behold a Throne was set*, viz. "the Mercy-Seat upon the Ark of the Testa-"ment, which the *Jews* respected as the "Throne of God between the Cherubims, *Ex.* "xxv. 2. *Psal.* xcix. 1. And he that sat on "it was to look upon like *Jaspar* and *Sardine* "Stone, that is, of an olive Colour. And the "Sun being then in the East, a Rainbow was "about the Throne, the Emblem of Glory. "And round about the Throne were four and "twenty Seats, answering to the Chambers of "the four and twenty Princes of the Priests, "twelve on the south Side, and twelve on the "north Side of the Priests Court. And upon "the Seat were four and twenty Elders sitting, "clothed in white Raiment, with Crowns on "their Heads; representing the Princes of the "four and twenty Courses of the Priests cloth-"ed in Linnen; and out of the Throne pro-"ceeded Lightnings, and Thunderings, and "Voices, *viz.* the Flashes of the Fire upon the "Altar, at the Morning Sacrifice, and the "thundering Voices of those that sounded the "Trumpets, and sung at the eastern Gate of "the Priests Court: for these being between

"*John*

" *John* and the Throne, appeared to him as
" proceeding from the Throne. And there
" were ſeven Lamps of Fire burning in the
" Temple, before the Throne, which are the
" ſeven Spirits of God, or Angels of the ſeven
" Churches, repreſented in the Beginning of
" this Prophecy by ſeven Stars, and before
" the Throne was a Sea of Glaſs, clear as Cry-
" ſtal; the brazen Sea between the Porch of
" the Temple and the Altar, filled with clear
" Water. And in the midſt of the Throne,
" and round about the Throne, were four Beaſts
" full of Eyes before and behind; that is, one
" Beaſt before the Throne, and one behind it,
" appearing to *John* as in the midſt of the
" Throne, and one on either ſide in the Circle
" about it, to repreſent by the multitude of
" their Eyes, the People ſtanding in the four
" ſides of the People's Court. And the firſt
" Beaſt was like a Lion, and the ſecond was
" like a Calf, and the third had the Face of a
" Man, and the fourth was like a flying Eagle.
" The People of *Iſrael* in the Wilderneſs en-
" camped round about the Tabernacle, and
" under the Eaſt Side were three Tribes under
" the Standard of *Judah*; on the Weſt were
" three Tribes under the Standard of *Ephraim*;
" on the South were three Tribes under the
" Standard of *Reuben*; and on the North were
" three Tribes under the Standard of *Dan*.
" *Numb.* ii. And the Standard of *Judah* was a
" Lion; that of *Ephraim*, an Ox; that of
" *Reuben*, a Man; and that of *Dan*, an Eagle,
" as the *Jews* affirm. Whence were framed
" the Hieroglyphicks of Cherubims and Sera-
" phims to repreſent the People of *Iſrael*. A
" Cherubim had one Body with four Faces,

" the

" the Faces of a Lion, an Ox, a Man, and " an Eagle, looking to the four Winds of " Heaven, without turning about, as in *Ezekiel*'s " Viſion, *Chap.* i. And four Seraphims had " the ſame four Faces, with four Bodies, one " Face to every Body. The four Beaſts are " therefore four Seraphims ſtanding in the four " Sides of the People's Court; the firſt, in the " eaſtern Side, with the Head of a Lion; " the ſecond, in the weſtern Side, with the " Head of an Ox; the third, in the ſouthern " Side, with the Head of a Man; the fourth, " in the northern Side, with the Head of an " Eagle; and all four ſignify together the " twelve Tribes of *Iſrael*, out of whom the " hundred forty and four Thouſand were ſealed, " *Apoc.* vii. 4. And the four Beaſts had each " of them ſix Wings, two to a Tribe, in all " twenty and four Wings, anſwering to the " twenty and four Stations of the People. " And they were full of Eyes within, or under " their Wings: And they reſt not Day and " Night, or at the Morning and Evening Sa- " crifices; ſaying, Holy, Holy, Holy, Lord " God Almighty, which was, and is, and is " to come. The Animals therefore are Sera- " phims, which appeared to *Iſaiah* * in a Vi- " ſion, like this of the Apocalypſe. For there " alſo the Lord ſat upon a Throne in the Tem- " ple; and the Seraphims, each with ſix Wings, " cry'd, Holy, Holy, Holy, Lord God of " Hoſt. And when thoſe Animals give Glory " and Honour, and Thanks to him that ſitteth " upon the Throne, who liveth for ever and " ever, the four and twenty Elders go into the

* *Iſa.* vi.

" Temple, and there fall down before him that " ſitteth on the Throne, and worſhip him that " liveth for ever and ever, and caſt their " Crowns before the Throne; ſaying, Thou " art worthy, O Lord, to receive Glory and " Honour and Power, for thou haſt created " all things, and for thy Pleaſure they are and " were created. At the Morning and Evening " Sacrifices, ſo ſoon as the Sacrifice was laid " upon the Altar, and the Drink-Offering be- " gan to be poured out, the Trumpets ſoun- " ded, and the *Levites* ſang by Courſe three " times; and every time when the Trumpet " ſounded, the People fell down and worſhip- " ped. Three times therefore did the People " worſhip; to expreſs which Number, the " Beaſts cry, Holy, Holy, Holy; and the " Song being ended, the People prayed ſtand- " ing, till the Solemnity was finiſhed. In the " mean time, the Prieſts went into the Temple, " and there fell down before him, that ſat upon " the Throne, and worſhipped." In this way our Author goes on to ſhew, what Relation, the Apocalypſe of St. *John* has to the Book of the Law of *Moſes*; but this, I think, is ſufficient to give the Reader a Notion of his way of reaſoning.

THE third and laſt Chapter of this ſecond Part, treats *of the Relation which the Prophecy of* John *has to thoſe of* Daniel, *and of the Subject of the Prophecy.* The Author tells us, that the whole Scene of ſacred Prophecy is compoſed of three principal Parts: The Regions beyond *Euphrates*, repreſented by the two firſt Beaſts of *Daniel*; the Empire of the *Greeks* on this ſide of *Euphrates*, repreſented by the Leopard and by the He-Goat; and the Empire of the *Latins*

*Latins* on this ſide of *Greece*, repreſented by the Beaſt with ten Horns. And to theſe three parts the Phraſes of the *third part of the Earth, Sea, Rivers, Trees, Ships, Stars, Sun and Moon* relate.

BY the *Earth*, the *Jews* underſtood the great Continent of all *Aſia* and *Africa*, to which they had acceſs by Land; and by the Iſles of the Sea, they underſtood the places to which they ſailed by Sea, particularly all *Europe:* and hence, in this Prophecy, the Earth and Sea are put for the Nations of the *Greek* and *Latin* Empire.

THE third and fourth Beaſts of *Daniel* are the ſame with the Dragon and ten-horned Beaſt of *John*, but with this Difference; *John* puts the Dragon for the whole *Roman* Empire, while it continued entire, becauſe it was entire when that Prophecy was given; and the Beaſt he conſiders not till the Empire became divided; and then he puts the Dragon for the Empire of the *Greeks*, and the Beaſt for the Empire of the *Latins*. Hence it is, that the Dragon and Beaſt have common Heads and common Horns; but the Dragon has Crowns only upon his Heads, and the Beaſt only upon his Horns; becauſe the Beaſt and his Horns reigned not, before they were divided from the Dragon; and when the Dragon gave the Beaſt his Throne, the ten Horns received Power as Kings, the ſame Hour with the Beaſt. The Heads are ſeven ſucceſſive Kings. Four of them were the four Horſemen, which appeared at the opening of the firſt four Seals. In the latter end of the ſixth Head or Seal, conſidered as preſent in the Viſions, it is ſaid, *five* of the ſeven Kings *are fallen, and one is, and another is not yet come; and the Beaſt that was, and is not*, being wounded to death with

a Sword, *he is the Eighth, and of the Seven:* he was therefore a collateral part of the Seventh. The Horns are the ſame with thoſe of *Daniel*'s fourth Beaſt.

WE have ſaid above, that according to our Author, the Affairs of the Church begin to be conſidered only at the opening of the fifth Seal. "Then, ſays Sir *Iſaac*, ſhe (the Church) is re- "preſented by a *Woman* in the Temple of "Heaven, *clothed with the Sun* of Righteouſ- "neſs, *and the Moon* of *Jewiſh* Ceremonies "*under her Feet, and upon her Head a Crown* "*of twelve Stars*, relating to the twelve Apo- "ſtles, and to the twelve Tribes of *Iſrael*. "When ſhe fled from the Temple into the "Wilderneſs, ſhe left in the Temple a *Rem-* "*nant of her Seed, who kept the Commandments* "*of God, and had the Teſtimony of Jeſus Chriſt.* "And therefore before her Flight ſhe repre- "ſented the true primitive Church of God, "though afterwards ſhe degenerated like *Aho-* "*lah*, and *Aholibah*. In *Diocleſian*'s Perſecu- "tion *ſhe cried, travelling in birth, and pained* "*to be delivered.* And in the End of that Per- "ſecution, by the Victory of *Conſtantine* over "*Maxentius*, A. C. 312. *ſhe brought forth a* "*Man-Child*, ſuch a Child as *was to rule all* "*Nations with a Rod of Iron*, a Chriſtian Em- "pire. *And her Child* by the Victory of *Con-* "*ſtantine* over *Licinius*, A. C. 323, *was caught* "*up unto God, and to his Throne. And the* "*Woman*, by the Diviſion of the *Roman* Em- "pire into the *Greek* and *Latin* Empires, *fled* "from the firſt Temple *into the Wilderneſs*, "or ſpiritually barren Empire of the *Latins*, "where ſhe is found afterwards, ſitting upon "the Beaſt and upon the ſeven Mountains, and

" and is called *the great City, that reigneth* " *over the Kings of the Earth*; that is, over the " ten Kings who give their Kingdom to the " Beaſt."

THE Woman being at length arrived at the place of her temporal as well as ſpiritual Dominion, is there " nouriſhed a time, and times, " and half a time, from the *Face of the Ser-* " *pent*; not in his Kingdom, but at a Diſtance " from him. She is nouriſhed by *the Merchants* " *of the Earth*, three Times or Years and a " half; or forty-two Months, or one thouſand " two hundred and ſixty Days; and in theſe " Prophecies, Days are put for Years. During " all this time the Beaſt acted, and *ſhe ſat upon* " *him*, that is, reigned over him, and over the " ten Kings *who gave their Power and Strength*, " that is, their Kingdom, *to the Beaſt, and ſhe* " *was drunken with the Blood of the Saints.* By " all theſe Circumſtances, ſhe is the eleventh " Horn of *Daniel*'s fourth Beaſt, who reigned " with *a Look more ſtout than his Fellows*, and " was of a different Kind from the reſt, and " *had Eyes* and *a Mouth* like the Woman, and " made war with the Saints, and prevailed " againſt them, and wore them out, and " thought to change Times and Laws, and " had them given into his hand, until a time, " and times, and half a time. Theſe Cha- " racters of the Woman, and little Horn of " the Beaſt agree perfectly: in reſpect of her " temporal Dominion, ſhe was a Horn of the " Beaſt; in reſpect of her ſpiritual Dominion, " ſhe rode upon him in the Form of a Wo- " man, and was his Church, and committed " Fornication with the ten Kings."

THIS Chapter contains ſo many curious, I wiſh I could ſay, well-grounded Obſervations, that it is impoſſible to inſert them all in an Abſtract; and this being already very long, we will tranſcribe but one Paſſage more, after we have obſerved that our Author admits of *Irenæus*'s Obſervation, *viz.* that the Number of the Beaſt, *Rev.* xiii. 18. ſix hundred and ſixty-ſix, is found in the *Greek* Word λατεινος *Latinus*. It is true that the Letters of that Word make up that Number; but the Author does not prove, that the ſacred Writer really intended to expreſs that Word, rather than ΟΥΛΠΙΟΣ *Ulpius*, a Name of *Trajan*, as *Grotius* maintains, or rather than theſe Words, Διος εἰμὶ, ἢ Ἥρας, *I am for* Jupiter *or for* Juno, or *of their Party*, as Mr. *Le Clerc* pretends*.

HERE follows the laſt Paſſage which we thought proper to lay before the Reader. "In "pouring out the third Vial, it is ſaid, *Thou* "*art righteous, O Lord,* —— *becauſe thou haſt* "*judged thus; for they have ſhed the Blood of* "*thy Saints and Prophets, and thou haſt given* "*them Blood to drink, for they are worthy.* "How they ſhed the Blood of Saints, may be "underſtood by an Edict of the Emperor "*Honorius*, procured by four Biſhops ſent to "him by a Council of *African* Biſhops, who "met at *Carthage* the 14*th* of *June*, A. C. "410;" by which it was enacted, that all the Hereticks who dared publickly to aſſemble, ſhould not only be baniſhed, but alſo puniſhed capitally: This Edict was five Years after fortified by another of the ſame Severity. "Theſe Edicts being directed only to the Go-"vernors of *Africa*, extended only to the "*Africans*.

* In *Apoc.* xiii, 17.

" *Africans.* Before theſe, there were many " ſevere ones againſt the *Donatiſts*, but they " did not extend to Blood. Theſe two were " the firſt which made their Meetings, and the " Meetings of all Diſſenters Capital; for by " Hereticks, in theſe Edicts, are meant all " Diſſenters, as is manifeſt from the following " Words in an Edict of the ſame *Honorius* " againſt *Eureſius* a *Luciferan* Biſhop. *Hære-* " *ticorum vocabulo continentur & latis adverſus* " *vos Sanctionibus debent ſuccumbere, qui vel levi* " *Argumento a Judicio Catholicæ Religionis &* " *tramite detecti fuerint deviare*;" (*i. e.* By the word Hereticks, are underſtood, all thoſe, who in the leaſt deviate from the Judgment and Footſteps of the Catholick Religion, and theſe muſt be ſubject to the Penalties enacted againſt them). From this Comment of our Author, we may conclude, that the *Donatiſts* and other Hereticks were the Saints and Prophets, whoſe Blood was ſhed; and that the Catholicks were the Enemies and Antichriſts, who perſecuted the Saints of God. How this will be reliſhed by our Divines, does not become us to determine.

UPON the whole, we muſt confeſs that there are a great many uſeful Hints in theſe Obſervations; and the Author's Learning, Judgment and Penetration appears in every Page: if he does not force our Aſſent, it muſt be aſcribed to the Difficulty almoſt inſuperable of the Subjects he undertook to illuſtrate. It is an eaſy matter to make Objections againſt any Expoſition of the Prophets, but it is a hard Task to explain them in ſuch a manner, as to leave no room for new Objections and Difficulties; and we doubt very much whether

Sir *Iſaac Newton* will have more Followers, than thoſe who explained the Apocalypſe before him.

WE think it needleſs to make any excuſe for the length of this Abſtract, the Fame of the Author, and the Novelty of his Obſervations are a ſufficient Apology for us.

## ARTICLE XXIV.

JOHANNIS PETRI KOHLII in Academ. Scient. Petropolitana Hiſt. Eccl. & Human. Literar. Profeſſ. Introductio in Hiſtoriam Literariam Slavorum, imprimis Sacram. Altonaviæ Impenſis *Jonæ Korten*, 1729. in 8*vo*.

That is,

*Introduction to the* Hiſtoria Litteraria, *particularly relating to the Bible or ſacred Authors among the* Sclavonians. *By* JOHN PETER KOHLIUS, *Profeſſor of the Eccleſiaſtical Hiſtory and* Belles Lettres *in the Univerſity of* Petersburg. *Printed at* Altonau, *by* Jonas Korten, 1729, *in* 8*vo*. *pag.* 418. 2^d *Extract*.

MR. *Kohlius* having proved that *Cyrillus* and *Methodius* were the Authors of the *Sclavonian* Verſion of the Bible, proceeds to give us a ſhort Account of their Life. They were deſcended of an illuſtrious Family among the *Romans*, and *Cedrenus* in Compend. Hiſt. ſaith, that *Methodius* was Ρωμαίϑ το γένϑ, of a *Roman* Family. Their Father was *Conſtantine*, ſurnamed

ſurnamed the Philoſopher, according to *Stredowski*, but according to *Stepennaja Kniga*, an old *Sclavonian* Manuſcript, *Leon*; he lived for many Years at *Conſtantinople*, and went from thence to ſettle at *Theſſalonica*, a famous City of *Greece*. In this laſt Place the two Brothers, *Methodius* and *Conſtantine* were born, in the Year 813. As they diſcover'd early a great Capacity and Diſpoſition for Learning, their Father gave them a very liberal Education, and they made ſo extraordinary a Progreſs in their Studies, that in a ſhort time they acquired a great Reputation. *Theodora*, Conſort of *Theophilus*, Emperor of the Eaſt, having heard of them, ſent for them to come to *Conſtantinople*, in order to reſtore Learning, which *Michael Balbus* had baniſh'd. They readily complied, and ſoon after *Methodius*, Patriarch of *Conſtantinople*, gave them holy Orders. Some pretend they embraced the monaſtick Life, and followed the Rule of *S. Baſil*; but *Stredowski* proves the contrary, 1. Becauſe *Gaudericus Veliternus*, who was Contemporary with them, and wrote the Hiſtory of the Tranſlation of *S. Clement* by *Conſtantine*, ſeems entirely ignorant of it. 2. Becauſe none of thoſe that attended them in their Miſſion, *Kaich. Slavimir*, *Joh. de Venetus*, &c. were Monks; 3. Becauſe they dedicated the Churches they built in *Sclavonia* to the Apoſtles, *Peter*, *Paul*, &c. and not to any Saint of their Order. The *Sclavonian* Manuſcript *Stepennaja Kniga* relates, that many Years afterwards, *Conſtantine*, who took the name of *Cyrillus*, enter'd into a Monaſtery, but ſaith not a word of *Methodius*. While they were at *Conſtantinople*, it happen'd in the Year 843, that a Prince of the *Gazars*, intreated by Am-

Ambaſſadors, the Empreſs *Theodora* to ſend ſome learned and pious Men to inſtruct his Subjects in the Chriſtian Religion. *Theodora* having conſulted the Patriarch *Methodius*, appointed *Conſtantine* for that Miſſion, who immediately ſet out from *Conſtantinople*, being attended by his Brother *Methodius*: *Stredowski* pretends they reſorted firſt to *Cherſon*, a *Greek* Colony, upon the Borders of *Sclavonia*, to learn the *Sclavonian* Language; and he relates a long Story, how *Conſtantine* diſcover'd by divine Inſpiration the Place where S. *Clement*, Diſciple of S. *Peter*, and his Succeſſor in the See of *Rome* was caſt into the Sea, and how at his Prayers the Sea retired three Miles, and he found in a Cheſt of Stone the Body of that Martyr, which he carried afterwards with him in all his Travels. This Fable needs no Confutation, and it is more probable *Conſtantine* and his Brother underſtood the *Sclavonian* Language before they went upon their Miſſion. There were many *Sclavonians* at *Conſtantinople* and in *Greece*, who could inſtruct them. *Theodora* in all probability took care to ſend among the *Sclavonians* Miſſionaries, who were acquainted with their Language; beſides, their ſtay at *Cherſon*, according to *Stredowski* himſelf, was ſo ſhort, that it would have been impoſſible for them to learn in that time ſo perfectly one of the moſt difficult Languages, as to be able to preach, to write, and to tranſlate the Bible, and many other Books into it. After having preached among the *Gazars* with great Succeſs, and converted to the Chriſtian Religion, *Boger*, King of *Bulgaria*, by ſhewing him a Picture of the laſt Judgment, they returned to *Conſtantinople*. Soon after the Emperor of *Conſtantinople*, at the

the Desire of *Suentipulcus* and *Radiſlaus*, two *Sclavonian* Princes, ſent them into *Moravia*; being arrived at *Welegrad*, (now called *Belgrad*) the Capital of that Kingdom, they were received by all the Inhabitants with great Joy: *Radiſlaus* and *Suentipulcus* were baptized by them, and in the ſpace of four Years and a half they converted to the Chriſtian Religion all that Country. They went from thence into the other Countries of the *Sclavonians*, and converted in the Year 861, and 863, *Sarmatia* or *Poland*. The Fame of their uncommon Succeſs having reach'd the ears of Pope *Nicholas*, he invited them to come to *Rome*; they arrived there after his Death, and were received by *Hadrian the ſecond*, his Succeſſor, with great Demonſtrations of Joy; he conſecrated *Conſtantine* Archbiſhop, *Methodius* Biſhop, and their Fellow-travellers Prieſts and Deacons. They obtained from him leave to perform divine Service in the *Sclavonian* Language, not becauſe a Voice was heard from Heaven, ſaying, *All ye Spirits praiſe the Lord, and let all Tongues magnify him*, as *Æneas Sylvius*, *Megiſerus* and Baron *Walwaſor* relate; nor becauſe *Conſtantine* opening the Pſalter, read theſe Words, and drew from them this Inference, that divine Service ought to be performed in all Languages; but becauſe the Pope was under an Apprehenſion, that if he ſhould obſtinately refuſe it, they would put the new-converted *Sclavonian* Churches under the Protection of the Patriarch of *Conſtantinople*. *Conſtantine* reſign'd his Biſhoprick five Years after, enter'd into a Monaſtery, and appointed *Methodius*, his Brother, his Succeſſor. The Manuſcript *Stepennaja Kniga* ſeems to inſinuate, that *Conſtantine* had never been conſecrated Biſhop,

Biſhop, but *Diocleas* in his Hiſtory of the Kingdom of *Sclavonia*, ſaith expreſsly, he ordained Prieſts: *Methodius* continued preaching, ordaining, and performing all Epiſcopal Functions; but having introduced the uſe of the *Sclavonian* Tongue in divine Service, not only in *Bulgaria*, *Moravia*, and *Poland*, but alſo, as *Aventin* affirms, in *Dalmatia*, *Pannonia*, *Noricum*, and *Vindelicia*; *Adelvin*, Archbiſhop of *Salzburg*, *Richoualda* a Prieſt, and ſome others, by their Artifices and continual Clamours, incenſed not only the common People, but particularly the Magiſtrates and Princes againſt him, ſo that he was forced to retire out of *Bavaria*, and to put himſelf under the Protection of *Suetebog*, King of *Moravia*; *Adelvin* not contented to have driven him out of *Bavaria*, brought an Accuſation againſt him before the Court of *Rome*; and Pope *John*, in a Letter, dated the XII Indiction, in the Year 879, forbid him to make uſe any longer of the *Sclavonian* Language in divine Service, and ſummon'd him to appear before him at *Rome*. *Methodius* obeyed, went to *Rome*, and defended himſelf ſo well, that the Pope ſent him back, and recommended him by a Letter written in the Year 880, to *Suentopulcus*, King of *Moravia*. After *Suentopulcus*'s Death, his Son and Succeſſor *Suentopulcus* junior, perſecuted *Methodius*, who thereupon excommunicated him, and fled to *Rome*; he was in hopes to ſee there his Brother *Conſtantine*, and to perſuade him to return into *Sclavonia*, but *Conſtantine* died before he arrived at *Rome*, and had taken the name of *Cyrillus* forty Days before he reſign'd his Soul; becauſe, as *Stredowski* relates, S. *Cyrillus*, Patriarch of *Alexandria*, appeared to him when he was praying, told him he

he would be delivered out of the Priſon of this miſerable Life, and receive the Reward of an everlaſting Happineſs within forty Days, and ordered him to change his name into that of *Cyrillus:* the Day of his Death is not known. In the *Ruſſian* Almanack, we find over-againſt the 14*th* of *February*, the Pictures of Abbot *Auxentius*, Biſhop *Cyrillus*, and the Monk *Eulogius*. *Papebroch* infers from thence, that *Cyrillus* either died that Day, or at leaſt that his Body was then tranſlated from *Rome* into *Moravia*. After ſome ſtay at *Rome*, *Methodius* was recalled by *Suentopulcus*, he reaſſumed his paſtoral Functions, inſtructed, and baptized *Borzivejus*, King of *Bohemia*, and Queen *Ludomilla*, who were come to pay a Viſit to the *Moravian* King. *Suentopulcus* continued nevertheleſs to lead a vicious Life, and to perſecute the Clergy; having been out one day a Hunting, he ſent word to *Methodius* not to begin divine Service till after his Return; but *Methodius* conſidering it was againſt the Canons to ſay Maſs after noon-time, began a little before noon: *Suentopulcus* returned from his Hunting-match at the End of the Maſs, enter'd into the Church with his Horſes and Hounds, and was going to kill *Methodius* in his Paſſion, had he not been prevented by his Courtiers; he baniſh'd him afterwards, and *Methodius* retired to *Rome*, where he died in the Year 901; he was buried, according to *Aventin*, at *Olmuz*, the Capital of *Moravia*, and *Papebroch* relates that the Body of his Brother *Cyrillus* was carried thither alſo: but *Angelus de Roccha* in his *Bibliotheca Vaticana* tells us, they were both buried in St. *Clement*'s Church at *Rome*, where their Relicks were found under an Altar of an old Chappel, and that

that Pope *Sixtus the ſixth* transferred them into the Church of St. *Hieronymus*, which he had cauſed to be built: As we have not till now a complete Hiſtory of *Cyrillus* and *Methodius* in any Dictionary extant, we extracted this for the uſe of our Readers, not only out of *Kohlius*, but alſo of *Aventinus*, *Æneas Sylvius*, *Cromerus*, *Dubravius*, *Lucius*, *Johannes Herbinius*, Baron *Walwaſor*, *Eraſmus Franciſci*, *Papebroch*, and an ancient Manuſcript which we had the liberty to peruſe in the Library of *Blaewburen*, a famous Monaſtery in *Germany*.

IN the third Chapter, Mr. *Kohlius*, after having obſerved that *Cyrillus* and *Methodius* tranſlated the Old Teſtament of the *Sclavonian* Bible from the *Greek* Verſion of the *ſeventy Interpreters*, and the New Teſtament from the *Greek* Original, and not as ſome pretend from the *Latin* Verſion of *Hieronymus*, gives us the following Liſt of the different Editions of the *Sclavonian* Bible.

1. THE Holy Bible tranſlated by *Primus Truberus*, and *M. Georg. Dalmatinus*, and printed at *Wirtemberg*, in the Year 1584 in Folio. Mr. *Kohlius* relates, that *John Ungnad*, a Baron of the Family of *Weiſſenfelſwolf*, and Governour of *Carniol*, in order to favour and promote the Reformation, conſulted with *Primus Truberus*, a very learned Divine, *Antonius Dalmata* a Prieſt, and *Stephanus Conſul*, and reſolved to have the Bible tranſlated by them, for the uſe of the Inhabitants of *Carniol*, *Styria* and *Carinthia*, into their own Language; that *Maximilian*, King of *Bohemia*, the Electors of *Saxony* and *Brandeburg*, the Elector *Palatine*, the Landgrave of *Heſſia*, and the Duke of *Wirtemberg* having contributed a Sum of Money, the

the ſaid Baron erected a Printing-houſe in the Dutchy of *Wirtemberg*, furniſh'd with *Latin*, *Cyrillian* and *Glagolitick* Characters or Letters; that *Truberus* publiſh'd at *Tubingen* in the Year 1562, two Volumes of the New Teſtament, to which *Dalmatinus* added ſome time after the five Books of *Moſes*, the Proverbs of *Solomon*, and the *Eccleſiaſtes*; and that at laſt the whole Tranſlation of the Bible being finiſh'd, it was printed at *Wittemberg*. This Account being very defective, we thought proper to give a true Hiſtory of this *Sclavonian* Verſion of the Bible by *Truberus* and *Dalmatinus*, which will give us ſome inſight into the State of the Reformation in the *Auſtrian* Countries in thoſe times. *Primus Truberus*, a Canon of *Laybach*, embraced in the Year 1531, the Proteſtant Religion, and tranſlated *Luther*'s Homilies for the uſe of his Countrymen. *Vergerius* having heard of it, preſſed him to tranſlate the Bible, or at leaſt the New Teſtament; but ſoon after being fallen out with him, for ſome reaſons unknown, he charged him with having made many Blunders, and being entirely unqualified for ſo great a Work. Some of the Clergy, and the Magiſtrates of *Carniol* took upon them the Defence of *Truberus*, ſent Letters to Baron *Ungnaden*, who having left his Country for the ſake of the Proteſtant Religion, was retired to *Aurach*, in the Dutchy of *Wirtemberg*, and deſired him to procure for *Truberus*, from the Duke of *Wirtemberg* a Living near a Printing-houſe, and thereby to enable him to go on with ſo uſeful a Work. Baron *Ungnad* obtained for *Truberus* the Pariſh of *Aurach*, where he ſettled and finiſh'd, with the aſſiſtance of *A. Dalmata*, and *Stephanus Conſul*, the Tranſlation of the four Goſpels and

and the *Acts*; they were printed at *Tubingen*, in the Year 1562, in the *Carniolian* Language, and *Glagolitick* Letters. *Truberus* dedicated this Work to *Maximilian*, King of *Bohemia*, and ſent Copies of it to all the Proteſtant Princes; the Year following he publiſh'd the Epiſtles and the *Revelation*, in the ſame Language and Letter. *Truberus* having been preferred to the Living of *Dereindingen*, he gave in the Year 1582, a ſecond Edition of his New Teſtament in a *Latin* Character, and acquainted in the Preface, *Lewis*, Duke of *Wirtemberg*, that a Tranſlation of the whole Bible carefully reviewed and corrected by the *Styrian* and *Carinthian* Divines, would ſoon be printed. *M. Georgius Dalmatinus* in the mean time finiſh'd the Tranſlation of all the Books of the Old Teſtament, except the Pſalms, which were already tranſlated. The States of *Carniol* thereupon agreed with *Hans Mannel*, Printer at *Laybach*, who, in the Year 1578, publiſh'd in Folio, the five Books of *Moſes*; but *Charles*, Arch-duke of *Auſtria* ſent in the Year 1580, an Inhibition to *Mannel*, forbidding him under great Penalties to go on with printing the Bible. The States of *Carniol* therefore reſolved to have it printed in *Germany*, and *Dalmatinus*, attended by *Adam Bohorizh*, Rector of the School at *Laybach*, reſorted to *Wittemberg*, and contracted with *Seelfiſh*, a Printer, who began the Printing of the *Sclavonian* Bible in the Year 1583, finiſh'd it the firſt of *January* following, and ſent the Copies at his own Coſt to *Leipſig*, from whence the States had them carried to *Laybach*: *Dalmatinus* and *Bohorizh* went to *Dreſden*, to thank the Elector of *Saxony* for his Protection, and preſented him with ſix Copies neatly bound, which he graciouſly

ciouſly accepted, and ſent a civil Letter of Thanks to the States of *Carniol*; there being no other Tranſlation of the Bible than this in the Language of *Carinthia* and *Carniol*, the *Roman* Catholick Prieſts of thoſe Countries make ſtill at preſent uſe of it. 2. *Elias Hutterus*'s *Polyglotta*, printed in the Year 1599, at *Nuremberg*, in the *Hebrew*, *Chaldaick*, *Greek*, *Latin*, *German*, and *Sclavonian* Tongues. 3. The *Vandalian* Bible tranſlated by the Order of *Frederick-William*, Elector of *Brandeburg*. 4. The *Pruſſian* Bible never yet printed. 5. The Bible printed at *Amſterdam*, in Folio, in the Year 1722, by order of the Emperor *Peter the Firſt*, in two Columns, the firſt Column in the *Dutch* Language, the ſecond was to be fill'd up at *Petersburg*, in the *Ruſſian* Tongue; but the Death of the Emperor put a ſtop to this Work. 6. A ſmall Edition of the *Sclavonian* Bible in Octavo, of which *Kohlius* ſaw a Copy in the Library of Profeſſor *Groſcius*, at *Petersburg*.

OUR Author gives us, after this, a ſhort Account of ſome Manuſcripts of the *Sclavonian* Bible, and he quotes particularly four; one upon Vellum, in the Library of *Nicolaus Heinſius*; one in the Monaſtery of *S. Michael* upon the *Maes* in *Lorrain*, in Folio; one in *Bibliotheca Sequeriana*; and one in the Library of the Archbiſhop of *Canterbury*, at *Lambeth:* he makes ſome Obſervations upon the ſeveral Editions of the New Teſtament in the *Sclavonian* Tongue; and tells us, that beſides thoſe mentioned by *Le Long*, in his *Bibliotheca Sacra*, he ſaw three different and very curious Editions; the firſt in the Library of *Joh. Chriſt. Wolffius*, printed in the Year 1630, in a Monaſtery at

*Kiow*, in which, at the Beginning of the Goſpel of S. *Matthew*, is a Picture of the Croſs, that appear'd to *Conſtantine* the Great, with this Word, *νικᾶ*; and at the End of the Book, an Almanack, with the Leſſons, Goſpels and Epiſtles for all the Year. The ſecond, printed by the Order of the Czar, *Peter Alexiowitz*, at *Moſcow*, in the Year 1702, with ſeveral Cuts. What is remarkable in this Edition, is, that the Book of *Revelations* is put after the Almanack, annexed to the Book. The third printed at *Moſcow*, in Quarto, in the Year 1725. Mr. *Kohlius* concludes with the Book of *Pſalms*, publiſh'd at *Moſcow*, in the Year 1726, by Order of the late Empreſs *Catharine*; and he ſaith, that after the Title-Page, S. *Athanaſius*'s Creed is put; and at the End of the Book, ſeveral Hymns for Feaſt-days, Inſtructions how to ſing Pſalms, and Prayers for the Sick and Dead.

HAVING abſtracted what is moſt material in our Author, we hope it will be acceptable to our Readers to have ſome Remarks upon the preſent State of Learning and Religion in *Muſcovy*. The *Ruſſians* are generally look'd upon as a ſtupid and ignorant People, but Mr. *Kohlius* aſſures they have a great Taſte for Learning, and that he hardly enter'd into any Tavern at *Petersburg*, without finding there the Bible, and ſome Books of S. *Chryſoſtom*, *Ephrem Syrus*, &c. A great Number among them get their livelihood by copying printed Books, as well as Manuſcripts, particularly thoſe that relate to the Hiſtory of their Country; they write a very good Character, but make uſe of many Abbreviations, which makes the reading of them difficult and ambiguous. Their Libraries are very well

well ſtock'd with Books, and they have at *Moſcow*, as well as at *Petersburg*, a great many of them. *Schiada* publiſh'd a Catalogue of the *Greek* Books that are in the Emperor's Library at *Petersburg*, and *J. D. Schumacher*, the preſent Library-Keeper, ſhew'd one, made by himſelf to our Author; he obſerved there were a great many of the Fathers, as *Chryſoſtom*, *Baſil*, *Iſaacus Syrus*, *Johannes Climacus*, tranſlated out of the *Greek*, into the *Sclavonian* Language; and among the Moderns, the two firſt Volumes of *Baronius*'s Eccleſiaſtical Hiſtory, *Puffendorf de Officio Hominis & Civis*, and many others, tranſlated out of the *Latin*, *Italian*, or *German* Tongues. There are alſo ſeveral Books in the Modern *Ruſſian* Language; and among others, *Demetrius Cantimir*'s Syſtem of the *Mahometan* Religion. They have ſeveral Printing-houſes; *Iwan Baſilowiz* erected one at *Moſcow*, in the Year of the World, 7061, after Chriſt 1622; the firſt Printers there, were *Iwan Hoderſon* and *Peter Timioſioffſon*. When the *Polanders* made themſelves Maſters of the City of *Moſcow*, they deſtroyed moſt of the publick Edifices, and particularly their Printing-houſe, but *Michael Federowitz* a hundred Years afterwards reſtored them. Among their learned Men, our Author mentions particularly *Theophilus Procopowitz* Archbiſhop of *Novogrod*, Biſhop *Athanaſius Condoidi*, and Count *Bruce*, Maſter of the Ordnance, who is deſcended from an *Engliſh* or *Scotch* Family.

As to the State of the *Ruſſian* Church, Mr. *Kohlius* obſerves, that formerly the Government of it was entirely in the hands of the Patriarch of *Moſcow*; but at preſent an Eccle-

ſiaſtical Court, otherwiſe called the holy Synod, which is compoſed of an Archbiſhop, four Biſhops, and ſeveral Archimandrites, decides all eccleſiaſtical and matrimonial Affairs. They have a great many Churches, and in all of them Altars and Reading-Desks, but no Pulpits, preaching being not in uſe among them. The late Emperor *Peter* had Pulpits erected at *Petersburg* in three Churches, that of *S. Peter*, of *S. Paul*, and of the *Holy Trinity*; and he often reſorted to this laſt, attended by his Courtiers, to hear the Metropolitan *Theophanes* preach, ſeveral of whoſe Sermons he ordered to be printed. The *Ruſſians* agree perfectly with the Proteſtants about the Neceſſity and Uſefulneſs of Reading the Scriptures. *Olearius* and *Heineccius* pretend they reject the Old Teſtament, as a Book containing many obſcene Hiſtories: but *Kohlius* refutes that Charge; he ſaith, they all in general have a great reſpect for the Bible, and read it very frequently; to mark the Places where they leave off Reading, they make uſe of conſecrated Wax-tapers, which burn upon their Altars, or before the Images of their Saints, and of which they get ſmall Pieces in order to mark with a melted Drop of it the Pages in their Bibles. They put the Manuſcript of the four Goſpels neatly bound, and cover'd with a fine Silk-Cloth, upon the Altar, and never touch it before they have made the Sign of the Croſs: the *Acts*, and the Epiſtles are kept upon the Reading-Desks; their reſpect for the Goſpels is ſo great, that when an Emperor is crown'd, thoſe that do him Homage, are us'd to kiſs the Goſpel according to S. *John*. They divide the Book of *Pſalms* into twenty καθισματα, or Seſſions, ſo called,

called, becauſe they are permitted to ſit down when they read them, each καθισμα is ſubdivided into three στασις or ſtandings; for at the End of every στασις, they ſtand up, and ſay with a loud Voice, *Glory be to the Father, and to the Son*, &c. *Kohlius* aſſures, they are continually reading the *Pſalms*, as well in their Churches, as in their Houſes. We'll add only this Remark, that divine Service is performed among them in the old *Sclavonian* Language, which few of the People underſtand.

IN the ſecond part of this Book, Mr. *Kohlius* gives us an Account of the Works of *Ephrem Syrus*, and the ſeveral Tranſlations of them into the *Sclavonian*, *Greek*, *Latin*, *Arabick*, *Æthiopian*, *French* and *German* Languages; he tells us, that Pope *Clement* XI. ſent in the Year 1715, *Joſeph Simonius Aſſemanius*, a learned *Maronite*, into *Aſia* and *Egypt*, to buy up ancient Manuſcripts; that *Aſſemanius* viſited all the Monaſteries at *Alexandria*, *Canopus*, *Grand Cairo*, and in the Deſarts of *Nitria*; bought a great many Manuſcripts, and particularly the Works of *Ephrem Syrus*, and returned afterwards to *Rome*; he put all the oriental Manuſcripts of the *Vatican* Library in order, and publiſh'd a Catalogue of them in four Volumes in Folio; the firſt Volume contains the *Syrian* Manuſcripts; the ſecond, the *Arabick*; the third, the *Coptick* and *Æthiopian*; and the fourth the *Turkiſh* and *Perſian* Authors. The firſt of theſe Volumes was printed at *Rome*, in the Year 1719, and dedicated to Pope *Clement*: Mr. *Kohlius* extracts out of it ſome Paſſages, relating to the Life and Works of *Ephrem Syrus*; he gives afterwards a Liſt of the different Tranſlations of this Father's Works, and ſome

Abſtracts of a Sermon preached by him. As there are but few or no material things in this ſecond part of *Kohlius*'s Book, we don't think proper to trouble our Readers with an Account of it.

## ARTICLE XXV.

### *A Second Abſtract of Mr.* FOSTER'S *Sermons on various Subjects.* (*See the firſt in* Num. XXII. Art. 19. *p.* 337.)

IN the ſeventh Sermon, Mr. *Foſter* treats of *Myſteries*, upon *Deut.* xxix. 29. *The ſecret Things belong unto the Lord our God; but thoſe Things which are reveal'd belong unto us, and to our Children for ever, that we may do all the Words of this Law.* Having ſhewn the Connexion of theſe Words with the foregoing, he draws from them five general Obſervations, which are the Subject of his Diſcourſe.

AND, firſt, that 'tis a *vain* and *fooliſh Curioſity* to enquire into Things that we can't comprehend, and with reſpect to which we have no Light to direct us, either from Reaſon or Revelation. Of this kind are the ſecret Counſels and Decrees of God, and future Events, in which we have no manner of Concern. Such is the Narrowneſs and Limitation of our preſent Faculties, that we are ignorant of the Ends and Uſes of innumerable Things in the Conſtitution of Nature; and particular Events in the Conduct of Providence confound and puzzle us, becauſe we have but very looſe and imperfect Conceptions of its whole Deſign. Therefore it is a moſt unaccountable Folly to enquire into thoſe Things, and to pretend to judge of them,

to

to argue where we have no Principles to proceed upon, and to repine at not being Omniſcient, or able to comprehend all the Deſigns of an infinite Mind. Such a Temper naturally leads to Scepticiſm and Cavilling, and diverts the Mind from a purſuit of ſolid Wiſdom, to amuſing and uſeleſs Speculations. Hence it is, that our Bleſſed Saviour diſcourag'd and repreſs'd upon all Occaſions this idle and trifling Curioſity, as may be ſeen *Luke* viii. 23, 24. and elſewhere.

The ſecond Obſervation from the Text, is, that there are properly ſpeaking *no Myſteries* in Religion. *The Secret*, i. e. the myſterious *Things belong unto the Lord our God*; and only *Things revealed*, Things that are plain and intelligible, *belong to us*. "A *Myſtery*, ſays "Mr. *Foſter*, in the Scripture Senſe of it, is a "thing that natural Reaſon could not diſco-"ver, and conſequently, which muſt have "been unknown, if God had not reveal'd it. "And of this kind, I own, there are ſeveral "Doctrines in the Chriſtian Religion; before "the Revelation was given, they were Myſte-"ries, but ceaſe to be Myſteries now they are "reveal'd." This he proves by ſome Places in the Scripture *, where *Myſteries* are ſaid to be *revealed*, *ſhewn*, and *known*, which would be impoſſible if they were ſtill *Myſteries*, and by the Conſideration of the Things themſelves. For what can be more clear, for inſtance, than the two *Myſteries* St. *Paul* ſpeaks of, *viz.* preaching the Goſpel to the *Gentiles*, and this Propoſition, *We ſhall not all ſleep*, or die, *but we ſhall all*, i. e. thoſe who are found alive at the coming of Chriſt, *be changed?* They could not



* See Mark iv. 2. Rom. xvi. 25. 1 Cor. xv, 51.

have been known, if they had not been revealed, and conſequently, before that time, were *proper Myſteries*; but in themſelves are *plain Truths* adapted to all Underſtandings, and have not the leaſt *obſcurity* or *intricacy* in them.

FROM this Account it is plain, that we have nothing at all to do with *Myſteries*, i. e. Things which Reaſon cannot diſcover, and which are not revealed; they are in the Language of the Text, *ſecret Things that belong to God*, and to God only. We ought not, neither can we believe or practiſe any ſuch Thing. "To believe Doctrines, ſays the Author, that are "*ſtill* myſterious, is to believe without *Ideas*, "to believe what we know nothing of; but "this, in the nature of the Thing, is impoſſible. Nor can greater diſhonour be done "to the infinite Wiſdom of God, than by ſuppoſing that he has made it a part of our "religious Obligations only to believe in general, that there is ſome Truth diſguiſed under unintelligible Terms, of which we have no "Ideas. For this is making no *Revelation* at "all, but leaving Things in abſolute *Darkneſs*. "—— And if we examine the Doctrines of the "Chriſtian Religion, we ſhall find in fact, "that they are plain and eaſy Truths, and "that, as we cannot in *Reaſon*, we are not obliged by *Revelation*, to carry our Faith one "jot beyond our Underſtanding. —— If you "ſay, that you cannot account for the *manner* "of God's creating the World, or for the "*manner* in which he exiſts every-where; of "the general Reſurrection, and the like; I anſwer, it is no part of your Religion to account for it. Where the Myſtery *begins*, "Religion *ends*."

MR.

MR. *Foſter* obſerves afterwards, how ſurpriſing it is, that Mankind, in all Ages, have been ſo fond of *Myſteries*. It is, indeed, natural enough, that the *Crafty* and *Deſigning*, who make a gain of the credulity of the Multitude, ſhould uſe all their art and intereſt to propagate them; but why ſhould the more *honeſt* and *diſintereſted* part of the People plead ſo zealouſly for them? Whence comes it to paſs, that when they chuſe to ſee their way plain before them in all other Caſes, they ſhould affect to be *without Light* in matters of Religion? Religion is of vaſtly greater Importance than the common Affairs of Life, and this they readily acknowledge; and yet they ſeem to like it the *better*, the *leſs* they underſtand it. Such a Conduct is very unaccountable, becauſe there can, one would think, be no motive to it. *Myſteries* yield neither Pleaſure, nor Profit, ſince we don't underſtand them; or, in other Words, they are really *nothing at all* to us.

BUT what is ſtill more ſurpriſing, is to ſee Myſteries propagated with much zeal, and impoſed on Conſcience, when for the ſake of what is allowed on all hands to be *incomprehenſible*, the *plain* and *indiſpenſable* Obligations of Juſtice and Charity are miſerably infringed and trampled upon: and of this the Hiſtory of the Chriſtian Church, in almoſt every Age, affords many flagrant Examples. It is then the Duty of every good Chriſtian, but more eſpecially of the Miniſters of the Goſpel, to oppoſe an error which makes *Religion* contemptible, and ſtrikes at the foundation of Chriſtianity, and indeed of all *good Morals*. And this cannot be ſo effectually done, as by ſhewing, that there are *no Myſteries* in Religion, and that what

we

we do not underſtand, is in fact uſeleſs to us, and conſequently does not deſerve our zeal. The Author only adds, that there is a great Difference between a *Myſtery*, and a direct *Abſurdity* and *Contradiction*; ſuch as *Tranſubſtantiation*, and other Doctrines which have been ſcreen'd under that more venerable name: for *Myſteries* are only Things that we know *nothing at all* of; the other, Things that we certainly know to be falſe: the former we only do not underſtand, the latter we plainly ſee cannot be underſtood.

THE *third* Obſervation from the Text, is, that the great End of Revelation is *Practice*, the Practice of ſolid and ſubſtantial Virtue. *Thoſe Things which are revealed*, ſays *Moſes*, *belong to us and to our Children for ever, that we may do all the Words of this Law.* That this is really the Caſe, muſt be allowed by all who have examined the Goſpel with any care, and will be ſeen the more clearly, the more thoroughly it is underſtood. The greateſt part of Chriſtianity is only a *Reinforcement* of the *Religion of Nature*, conſiſting of moral Precepts, which were doubtleſs intended to be the Rule of our Actions, and ſtrengthening the Arguments for a virtuous Life which Reaſon ſuggeſts. And if we conſider its *peculiar* Doctrines, we ſhall find that they are all calculated, wiſely calculated to ſerve the ſame moſt excellent Deſign.

THE fourth Obſervation, is, that no Doctrines, which in the leaſt encourage *Immorality*, can be Parts of a divine Revelation: But this is ſo exceeding clear, that there's no need to enlarge on it. And therefore the Author proceeds, in the laſt place, to ſhew, that if the great

great End of Revelation be to promote a good Life, it is an undeniable conſequence, that the Importance of the ſeveral Doctrines of it muſt be judged of by this rule, *viz.* their tendency to eſtabliſh Purity and Virtue. " And, ſays " he, let any Man ask himſelf ſeriouſly, what " thoſe Doctrines are; whether they are not " thoſe *plain Principles* in which all good Chri- " ſtians are agreed, and whether the moſt *cele-* " *brated Controverſies*, which have produced ſo " much Confuſion and Violence in the Chriſtian " World, have not been about ſuch Things, " as have very *little*, if *any* Connection with " Practical Religion? Let him ask himſelf of " what uſe are Diſputes about *Perſonalities*, " *Subſiſtences*, the *hypoſtatical Union*, and other " famous Points, which diſtracts the Minds of " the Vulgar, and which the *Learned* them- " ſelves can't tell how to explain. The Scrip- " ture has none of theſe *dark* Phraſes, but is a " *plain intelligible* Rule. Let us therefore ſtudy " *that* more, and *ſcholaſtic Explications* of it *leſs*, " which have in many Places darkened the " Text, and made Difficulties where they found " none. And let us value our Brethren, not " for being of the ſame ſide with us in matter " of *doubtful Opinion*, and the *Subtilties* of *con-* " *troverſial Divinity*, but for their *Piety*, *Juſtice*, " and *Charity*, &c."

THE eighth Sermon is entitled, *Agur's Prayer; or the middle Condition of Life, generally, the moſt eligible:* upon *Prov.* xx. 8, 9. *Give me neither Poverty nor Riches, feed me with Food convenient for me: leſt I be full and deny thee, and ſay, who is the Lord? or leſt I be poor and ſteal, and take the Name of my God in vain.*

Mr.

Mr. *Foſter* firſt explains and illuſtrates what *Agur* ſays concerning the Danger of a ſtate of great *Riches* and *Superfluity* on one hand, and of *Want* and *Poverty* on the other. He ſhews at large, that Riches and Plenty are a great Temptation to, and generally attended with *irreligion* and *prophaneneſs*, a *diſregard* and *contempt* of Providence, *pride* and *ambition*, *imperiouſneſs* and *tyranny*; which is expreſs'd thus in the Text, *leſt I be full, and deny thee, and ſay, who is the Lord?* As to *Poverty*, the Vices to which it is here repreſented, as having peculiar Temptations, are *Theft*, and *Perjury*, *leſt I ſteal, and take the Name of my God in vain.* And this, as the Author obſerves, is owing to the want of a *good Education*, of a *regular Employment*, which produces *Idleneſs*, the Parent of all Vices, and of a ſenſe of *Shame* and regard to *Reputation*, which is one of the ſureſt *guards* of Virtue and Integrity.

THIS being the Caſe, it plainly follows, that the *middle Condition* is in *general*, and except to ſome *rare* and *peculiar* Tempers, the moſt convenient and eligible. But here Mr. *Foſter* very wiſely obſerves, that, notwithſtanding what has been ſaid, we muſt not imagine that Riches and Poverty are of themſelves bad and pernicious; they are both capable of being improv'd to the moſt uſeful Purpoſes, as it appears by the nature of Things and Experience, *&c.*

IN the ninth Sermon, the Author treats of the Miſchiefs of ſlaviſh Complaiſance and Cowardice, upon *Prov.* xxix. 25. *The Fear of Man bringeth a Snare.* He ſhews, I. What we muſt underſtand by *the Fear of Man.* II. In what ſenſe it *bringeth a Snare.* And III. he offers ſome

ſome Remedies againſt it. *The Fear of Man* he takes in its largeſt ſenſe, not only as implying the Fear of thoſe poſitive Evils and Puniſhments, which the Power and Vengeance of Man can inflict; but a Reverence of human Authority and Cuſtoms, and a dread of the Cenſures and Reproaches of our Fellow-Creatures. This *Fear*, which in itſelf is *natural*, and conſequently *lawful*, and even, in ſome Caſes, *virtuous* and *commendable*, becomes criminal, when 'tis the ruling and predominant Principle in our Minds; becauſe then it ſuppoſes, that we look upon the Approbation, and Favour of Men, as our ſupreme Good, and upon the Frowns, Reproaches, and Terrors of this World, as the greateſt Evil that can befall us. And from this it will eaſily appear, in what ſenſe it *bringeth a Snare*. For not to inſiſt on many little mean Compliances, and ſmaller Inconveniences, to which it expoſes Men; it throws Temptations in their way, which are likely to prevail ſo far, as to deſtroy all Improvements in true Wiſdom and Virtue.

"LET us ſuppoſe, ſays Mr. *Foſter*, a Man, "under the Influence of this ſlaviſh Principle, "engaged in Searches after Truth; what pro- "ficiency is it poſſible for him to make? If "he has an extravagant Veneration for human "Authority; nothing muſt be receiv'd but "what has *that Stamp* upon it. If he aims at "being popular, and dreads Ill-will and Cen- "ſure, no Truths can be admitted but ſuch as "are *faſhionable*, and have the current Cha- "racter and Reputation of *Orthodoxy*. The "odious Names of *Infidel* and *Heretick* will "frighten him from proceeding in his Enqui- "ries, and calling in queſtion the *common*

"*Standard*.

" *Standard.* Or if he is awed by the *Vengeance*
" of civil Power, and the *Terrors* of this
" World, this muſt raiſe an unconquerable A-
" verſion in his Mind againſt all Truths that
" may expoſe him to *danger* and *ſuffering.*"

THIS Principle will infallibly prevail with ſuch a Man, in times of Difficulty and Perſecution, either to conceal or deny the Truth. 'Tis as great an Abſurdity to expect, that one who is diſpirited by worldly Fears ſhould be a *Confeſſor* and *Martyr* for true Religion, as that a *Coward* ſhould be brave and valiant. But this is not the worſt Effect of it; for it leads Men even to *revile* and *banter* the Truth, if it is *faſhionable* amongſt thoſe they frequent, or of whom they expect ſome Favour. Whence, elſe, do many of the *profane Scoffs*, that are thrown out againſt Religion, proceed, but from this Source? *Finally*, the *ſlaviſh Fear of Man* will have the ſame malignant Influence upon our *Morals*, as upon our *Faith.* For when it is riſen to ſuch a height, as to overrule the Dictates of natural Conſcience, and entirely to deſtroy the Strength and Conſtancy of our Minds, we are an eaſy Prey to every Temptation, and lie open to the moſt deſperate and abandon'd Wickedneſs. A Man, under ſuch Influence, will give himſelf up to all the Extravagancies of the Age, and fall in with the common Degeneracy, only to avoid the Charge of *Singularity*, and the *Odium* that attends it. And to ſecure the Approbation and Favour of Perſons in Authority, he will be their Companion in Luxury and Vice, lye and diſſemble, flatter their Vanity, and be the Inſtrument of their Ambition, Covetouſneſs, and unlawful Pleaſures.

BUT

BUT it may be ſaid, there is ſtill this Advantage, that when Authority, Power, and Intereſt are on the ſide of true Religion and Virtue, this Principle will as effectually excite to a love and reverence of *theſe*, as it will in contrary Circumſtances, to *immorality* and *wickedneſs*. To which the Author anſwers, 1. That this deſirable ſtate of Things is likely to happen but ſeldom, the generality of the World being too frequently in the wrong, with reſpect both to their *Opinions* and *Practices*. 2. Suppoſe it ſhould happen, Men would entirely loſe the *Merit* of their Zeal for Truth and Virtue; becauſe nothing can render it properly laudable, but it being the Effect of our *free Choice*, and of our *Love* and *Reverence* to God.

IN the third and laſt place, Mr. *Foſter* offers ſome Remedies againſt ſuch a ſlaviſh Principle; and firſt, to maintain and improve in our Minds a ſtrong ſenſe of the neceſſary Difference between Good and Evil. For if we are firmly convinc'd that there is a fixed and eternal Law for the Conduct of all rational Beings in the Nature of Things, which cannot be alter'd by *Cuſtom* and *Opinion*, nor by any Authority whatſoever, no not by that of God himſelf; we ſhall not eaſily be perſuaded to violate the Rules of our Duty upon any external Conſideration. 2*dly*, Let us preſerve in ourſelves a becoming Senſe of the *Dignity* of our Nature, which can only be ſupported by an inflexible adherence to the Rules of Virtue and true Goodneſs. 3*dly*, Let us firmly believe the Wiſdom and Goodneſs of Providence, who orders all Things for the beſt, and with a Deſign to promote the general Happineſs; and

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this will moderate our Fears, and reconcile us to all Events. *Laſtly*, We muſt cultivate a ſupreme Reverence of God; for as the Fear of Man deſtroys our due Regards to the divine Majeſty, the true Fear of God will reduce within *reaſonable* bounds the dread of our Fellow-Creatures.

IN the tenth Sermon, Mr. *Foſter* lays down ſome Rules for the profitable reading the holy Scriptures, upon *John* v. 39. *Search the Scriptures.* But before he proceeds to it, he confutes a Principle of the *Popiſh* Faith, that the common People are not to examine into the Scriptures, but muſt take their Religion implicitely from the Church. "Can any thing, ſays he, be "more abſurd? Does it not derogate, in the "higheſt degree, from the Excellency and "Perfection of the Scriptures? Is it not a very "unworthy and injurious Reflection on the "Wiſdom and Goodneſs of God? Nay, does "it not entirely deſtroy all the Ends and Uſes "of the Chriſtian Revelation?" Is it becauſe the Scriptures are not plain and eaſy to be underſtood, that the reading of them muſt be forbidden to the common People? "But a Re-"velation, that is not intelligible, is as much a "Contradiction, as to ſay, Darkneſs is Light. "And there is an unanſwerable Force in the "common Argument uſed upon this Occa-"ſion, *viz.* either that God *could not* reveal "himſelf clearly in thoſe Points which are of "the greateſt conſequence to Mankind, or "that he *would not.* The former of theſe re-"flects upon his *Wiſdom*, the latter on his "*Goodneſs*; ſo that either way, the Suppoſi-"tion is unworthy of God, and diſhonourable

" to his Perfections; ſince it repreſents him " as a very *weak*, or elſe as a *capricious ill-* " *natur'd* Being, who intended not to aſſiſt, " but bewilder his Creatures, and lead them " into a maze of Uncertainty and Confuſion."

AGAIN, a Revelation that is dangerous to be read, and can't be truſted to the Reaſon and Judgment of Mankind, that needs to be *explain'd*, or *ſupplied* by a *living infallible Oracle and Judge of Controverſies*, is altogether as inſignificant as no Revelation at all, or rather is worſe. For if Men are *blindly* to follow their ſpiritual Guides, and ſwallow all their Doctrines *implicitly*, they are liable to endleſs Impoſtures, and can have no guard againſt the greateſt *Superſtition*, the moſt ſtupid *Enthuſiaſm*, nor even againſt *Irreligion* itſelf. Add to this, that a Revelation deſigned for general uſe, which is evidently the Caſe of the Chriſtian, muſt be chiefly calculated for the bulk of Mankind, adapted to their Capacities, and conſequently plain and fit to be examined by every Man. To aſſert therefore, that the Scriptures are obſcure and unintelligible, is to render them quite uſeleſs, and to defeat the very end of their being written, which was general Inſtruction. Agreeably thereto, we find the Scripture itſelf is ſo far from *debarring* the People of this right, that it *inſiſts* upon it, and *encourages* it in the ſtrongeſt Terms. There are no Diſtinctions of Perſons, ſome to *lead*, and others *abſolutely to ſubmit* to their Interpretations and Deciſions; but the Exhortations and Inſtructions are general, as we may ſee in the Text. They were not the *Scribes* and *Phariſees*, and *Doctors* of the Law, but the common ſort of *Jews*, to whom our

Saviour ſaid, *ſearch the Scriptures.* Beſides, the many and great Advantages accruing from the reading them, ſhews, that it is both the right and the duty of all the People. *In them we believe we have eternal Life*, as it is ſaid in the Text; and what greater Motive can be imagined, for all Chriſtians, to a diligent ſearch of them? What better Proof of their being equally concerned in it, and intitled to it?

THIS being evinced, the Author proceeds to lay down ſome Rules for the profitable reading the Scriptures, which we ſhall only point out, they being ſo very clear, that every body muſt ſee immediately the Juſtneſs and Uſefulneſs of them. The firſt is, that we come to the ſearch of the Scriptures with *honeſt* and *unprejudiced* Minds. 2. That we remember conſtantly, that Revelation is founded on *Reaſon*, and *natural Religion*; and, therefore, that none of the peculiar Doctrines of revealed Religion can ſubvert that, or contradict any of its Principles. 3. In interpreting Scripture, we muſt always regard the *general Scope* and *Deſign* of it, and attend to the Connection of the Writer, and the Thread of his Reaſoning. And here Mr. *Foſter* ſhews by a particular Inſtance out of *Jeremiah* xvii. 9. that the holy Scriptures, of all other Books, have been moſt groſly perverted and abuſed this way. 4. It is neceſſary alſo to make ſome Allowances for the *Difference* of Languages, and the *peculiar Phraſes* and *Idioms* uſed by the People, for whom the Scriptures were *originally*, and *more immediately* deſigned. This our Author explains by the Words *for ever*, and *everlaſting*, which are far from having the ſame force in the ſacred Writings, as they generally have

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in our own Language. 5. Another rule of great Importance is, to explain *dark figurative* Paſſages, Parables, Metaphors, Allegories, *&c.* by ſuch as are *plain*, and their Senſe *unconteſtable*. 6. Let thoſe who want Leiſure, Opportunity, and perhaps Capacity for critical Enquiries, read chiefly the *plain* and *practical* Parts of Scripture, and trouble themſelves but little about doubtful Paſſages that are only *incidental*, and have no immediate Connection with the *grand Deſign* of the *Revelation*. 7. *Laſtly*, as the great End of Revelation muſt be to promote the Practice of Virtue, we ſhould lay no ſtreſs upon any Doctrine of it, but as it tends, and juſt in proportion as it tends, to this deſirable End. And upon this foot, what will become of moſt of the *Controverſies* that have been ſo furiouſly agitated in the Chriſtian World, in which the *beſt part* of Religion is not at all concerned?

THE Subject of the *eleventh* Sermon is, of *Hereſy*, upon *Titus* iii. 10, 11. *A Man that is an Heretic, after the firſt and ſecond Admonition reject; knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.* Mr. *Foſter* begins with obſerving, that it is ſurpriſing to think what a vaſt influence the mere ſound of Words, *artfully* managed, has upon the generality of Mankind, both to confound their Judgment, and inflame their Paſſions. So the word "Hereſy, for want of be-
"ing rightly underſtood, has been, ſays he,
"in every age, an Engine of Defamation and
"Violence, by which, Perſons of different
"Sentiments and Intereſts, or of ſtrong Paſ-
"ſions, have vented their Rage and Animo-

" ſity one againſt another. It has been charg-
" ed *promiſcuouſly* on Truth and Error; and
" the beſt Characters, both for Sound, Know-
" ledge, and Integrity, have had the hard Fate
" to fall under the Imputation of it; and in
" conſequence, have been ſtigmatized as Re-
" probates, debarred the Privileges of Chri-
" ſtian Communion, and treated with the ut-
" moſt Contempt and Barbarity. As this
" Word has been managed by *hot* and *paſſio-*
" *nate* Tempers, by *eccleſiaſtical Politicians*, and
" *bigotted Enthuſiaſts*, it has been the Inſtru-
" ment of endleſs Schiſms and Confuſions.
" For *Hereſy* has been made to ſignify every
" Thing, be it Right or Wrong, that contra-
" dicts the *eſtabliſhed* Opinions of the Times;
" and the Outcry againſt it has, generally,
" been loudeſt in the moſt *corrupt* and *degene-*
" *rate* State."

As therefore, the Word *Hereſy* has been applied in ſo *ridiculous*, and withal ſo *injurious* and *uncharitable* a manner, to the diſhonour, and great prejudice of the beſt and moſt uſeful Scheme of Religion that ever appeared in the World; and as the Miſapplication of it will ſtill continue to produce the ſame Evils, the Author thought it neceſſary to inquire into the true Nature of it. And *firſt*, he obſerves, that *Hereſy* in the New-Teſtament is, moſt commonly, uſed in an *indifferent* Senſe, and, but ſeldom, in a *bad* one. It, generally, ſignifies no more than a *Sect* or *Party* in Religion, as it evidently appears from *Acts* v. 17. xv. 5. xxiv. 5. xxvi. 5. xxviii. 22. and 1 *Cor.* xi. 9. So that an *Heretic*, according to this general Notion, is only one that ſets up to be the *Head*, or *chooſes* to join himſelf to a particular religious Sect.

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I ſay, he *chooſes*, becauſe it is implied in the original Signification of the Word; and beſides, nothing can be ſuppoſed to have any concern with Religion, but what is a *voluntary* Action, and proceeds from a *free Choice*. An *Heretic* therefore, in a bad ſenſe, muſt be one who knowingly eſpouſes a falſe Doctrine, is inſincere in his Profeſſion, and aſſerts, and defends what he is convinced is contrary to Chriſtianity; and conſequently, one who maintains and ſupports the Intereſt of a Faction, to ſerve ſome baſe Deſign. This will appear, beyond diſpute, from the Text, and the general Tenour of the New Teſtament.

AN *Heretic*, according to St. *Paul*'s Account in the Text, is not only *ſubverted*, or turned aſide from the true Faith; he not only entertains wrong Sentiments of Chriſtianity; but *ſinneth*, i. e. does this *wilfully*, and with an *ill* Intention, as it appears from hence, that the Crime ſpoken of in the Text is of ſuch a nature, as required not *Inſtruction*, but *Admonition*; and conſequently, that the Fault lay in the *Will*, and not in the *Underſtanding*. For a farther Confirmation of it, St. *Paul* adds, that ſuch a Man *is condemned of himſelf*, or acts againſt the Senſe of his own Mind, and the Dictates of his Reaſon and Conſcience. He is one that makes Religion a cloak for his Immoralities, and eſpouſes and propagates what he knows to be falſe, to promote the Ends of his Ambition, Covetouſneſs, or ſenſual Pleaſures. And if we examine other Paſſages of the New Teſtament, we ſhall find, that they all concur in giving us the ſame Idea of *Hereſy*. It is repreſented as *a Work of the Fleſh*, becauſe it has its Foundation in the corrupt Inclinations of human

Nature. It is reckoned amongſt the moſt heinous and execrable Vices, ſuch as *Adultery*, *Idolatry*, *Hatred*, *Variance*, *Seditions*, *Murders*, *Gal.* v. 19, 20. And *Heretics* are conſtantly deſcribed as Men of no *Probity* or *Honour*, and embracing ſuch Opinions only as are calculated for the Gratification of *irregular* Appetities, and for the Advancement of *ſelfiſh* and *worldly Views*. See *Rom.* xvi. 18. 1 *Tim.* i. 19. iv. 2. *Tit.* i. 11. and eſpecially, 2 *Pet.* ii. 1. and St. *Jude*'s Epiſtle.

HAVING thus ſtated the Scripture-Account of *Hereſy*, the Author makes ſome very uſeful Obſervations upon it. And *Firſt*, That no *mere Error of the Judgment* can be Hereſy. For *Hereſy*, as it has been ſhewn, is a high degree of Wickedneſs, and neceſſarily ſuppoſes *Hatred* of Truth, a *ſenſual* Mind, and a *profligate* Conſcience. Whereas *erroneous Opinions* are no Crimes in themſelves, nor incompatible with a good Life, but natural to Mankind in the preſent weak and imperfect State of their Faculties. *Secondly*, That no *honeſt* Man can poſſibly be an *Heretic*. He may indeed have *Errors*, even in Points of *Importanco*, but his Miſtakes cannot be *dangerous* while he takes care to maintain a good Conſcience. God does not require of us an *abſolute Perfection*, or elſe the whole Race of Mankind muſt be reprobated, but that we be *ſincere* in our Endeavours to know and do his Will; ſo that all Errors which are conſiſtent with *general Sincerity*, muſt be conſiſtent likewiſe with a ſtate of Favour with God. "And conſequently (to uſe the "Author's own Words) if we condemn thoſe "for *Party Differences*, and *Miſtakes*, in whoſe "Lives there appear all the Fruits of a good "Conſcience,

" Conſcience, if we preſumptuouſly pronounce " them to be forſaken of God, and marked " out for Deſtruction; is not this a *raſh* and " *unrighteous* Judgment? And much more ſo, " when it proceeds from Malice, and is accom- " panied with a *contemptuous* and *ſcornful* Treat- " ment of our Brethren; but moſt of all, when " thoſe who are ſo forward to condemn others " for *ſpeculative Errors*, are themſelves charge- " able with *immoral Practices*; for this is moſt " impudent and monſtrous *Hypocriſy*. And " yet, how ſtrange and unaccountable it may " ſeem, ſuch Perſons are frequently the moſt " noiſy and violent Advocates for *Orthodoxy*, " either, perhaps, to palliate their Vices, and " ſcreen them from public View; or elſe, think- " ing to make ſome *Atonement* for them by a " fierce and outrageous zeal for *Trifles*. To " theſe the Words of our Saviour are imme- " diately directed: *Why beholdeſt thou the Mote* " *that is in thy Brother's Eye, but conſidereſt not* " *the Beam that is in thine own Eye?* &c. " (*Matth.* vii. 3, 4, 5.)"

Mr. *Foſter* obſerves farther, that this framing Chriſtianity according to the Model of *private Opinions*, and *Party Peculiarities*, and impoſing them on Conſcience under the Penalty of eternal Damnation, has been one of the moſt *ſucceſsful Engines* againſt its Cauſe and Intereſt, and the *greateſt* Inſtrument of Confuſion in the world; or diſtreſs and injury to civil Society. And this he repreſents in the ſtrongeſt and moſt pathetic Terms, which we cannot forbear tranſcribing. " Hence it is, ſays he, that Reli- " gion, among ſo many, is degenerated into " *Form* and *Ceremony*, and that a *blind injurious* " *Zeal* ſupplies the place of the *Power of God-*

" *lineſs.*——From hence have ariſen ſo many " *abſurd*, *inconſiſtent*, and *ſelf-contradictory* " Schemes of Doctrine, which have expoſed " our Religion to Contempt.——Hence alſo " has proceeded *Hypocriſy*, and a *denying the* " *Truth*, in conformity to the Conſtitutions " of Men in Power, in order to ſecure their " Favour, and avoid the cruel Effects of their " *religious Vengeance*; and conſequently, ſecret " *Infidelity* under the Mask of an outward " Profeſſion.——And, as for Treachery and " Oppreſſion, inveterate Hatred, bitter Re- " vilings, irreconcileable Animoſities, Pover- " ty and Slavery, private Murders and pub- " lic Maſſacres, unſettling Governments, by " Tumults and Inſurrections, and almoſt all " other kinds of Evil, have they not ſprang " from *the ſame Root of Bitterneſs?* Has not " the Charge of *Hereſy* been thought a Juſti- " fication of ſuch vile Enormities, as we may " defy *Irreligion*, or even *Atheiſm* itſelf, to ex- " ceed? And can we allow ourſelves in a " practice, which is productive of ſuch infinite " Diſorder and Miſery, if we have only the com- " mon Seeds of *Humanity* in our Nature, much " leſs if we regard the Honour of the *Chriſtian* " *Religion?*"

*Thirdly*, IF *Hereſy* be an Error of the *Will*, and ſuch only can be guilty of it who are *condemned of themſelves*, how can we certainly know, in moſt Caſes at leaſt, whether a Man be an *Heretic* or not? Indeed, in the firſt Age of Chriſtianity, when the extraordinary Gifts of the Holy Ghoſt were communicated, of which one was the Gift of *diſcerning Spirits*, (*1 Cor.* xii. 10.) this Matter might be more eaſily decided. But what rule have we, now theſe

theſe extraordinary Gifts are ceaſed, by which to conduct ourſelves in Inquiries of this nature? If it be ſaid, That *Heretics* are generally *known by their Fruits*, i. e. by their vicious Lives; the Author anſwers, that even upon this Suppoſition, he ſhould think it better that they be rejected for their *Immorality*, which is notorious and palpable, than for *Hereſy*, of which we cannot ſo certainly judge. But if they are ſo cautious as to keep clear of all *open* Vices, and affect an Air of *Sanctity*, in order the more effectually to ſecure their End; what can we do, but leave them to God, the ſupreme and only Judge of Conſcience? No, no, you'll ſay, the Truths which they deny are ſo clear, and ſupported by ſuch Evidence, as neceſſarily to approve themſelves to every honeſt and impartial Inquirer; and therefore you are poſitive that, notwithſtanding their ſeeming Piety, and ſtrictneſs of outward Morals, there is a *latent* Corruption in their Hearts, and they are influenced by ſome evil Affection or other. This, as Mr. *Foſter* obſerves very well, is ſaid by *Bigots* and *Enthuſiaſts*, and eſpecially by ſuch as are themſelves moſt in the wrong, notwithſtanding the moſt ſolemn and repeated Declarations of their Opponents to the contrary; and conſequently, as it will ſerve for *either ſide* of any Queſtion, it can have no effect on ſober and conſiderate Minds, but will be looked upon as the reſult of *Paſſion* and *Partiality*. Beſides, are ſuch *raſh* and *uncharitable* Judges infallibly ſure that they are in the Right? Or if they were, would it not be much more excuſable to ſuppoſe their Neighbour's *Judgment* weaker than theirs, than to reproach his *Honeſty*?

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The *Fourth* and laſt Obſervation the Author makes, is (as he expreſſes himſelf) "That "tho' it be a point of great Nicety to judge "of *Hereſy* in particular Inſtances, the Per-"ſons who come *neareſt* the Character of the "old *Heretics* are *violent Party-Men*, who con-"fine Chriſtianity to their own Faction, and "excommunicate all that take the liberty to "differ from them; the *rigid Impoſers* of hu-"man Schemes of Doctrine and Modes of "Worſhip, as *eſſential* Branches of Religion, "and *Laws binding Conſcience:* theſe, I ſay, "are moſt like the Heretics condemned in "Scripture, notwithſtanding their Inſolence "and Preſumption.——A turbulent, factious, "and perſecuting Spirit is one of the *ſureſt* "*Marks* of *Hereſy*. And when the Subſtance "of Religion is placed in trifling Speculations, "which have no manner of Connection with "Virtue and Morality, in abſtruſe incompre-"henſible Myſteries, or in outward Shew and "Ceremony, we may certainly conclude, that "if this does not proceed from a very *weak* "*Head*, it muſt ſpring from a *diſhoneſt Heart*."

Mr. *Foſter* having conſidered and explained the Nature of *Hereſy*, proceeds, in the following Diſcourſe, to treat of *Schiſm*, its almoſt inſeparable Companion, upon 1 *Cor.* xii. 25. *That there ſhould be no Schiſm in the Body, but that the Members ſhould have the ſame care one for another*. He firſt obſerves, how ſtrange it muſt ſeem to every one who is acquainted with the mild and amiable Spirit of Chriſtianity, that the Profeſſors of a Religion, which ſo ſtrictly injoins Gentleneſs, Moderation, and univerſal Charity, ſhould be ſo forward to divide and crumble into *Parties*, and oppoſe one another with

with ſo much *Rage* and *Violence*. But yet the Matter of Fact is unconteſtable: Selfiſhneſs, Pride, the Deſire of Dominion, a tyrannical expoſing Spirit, and ſometimes, perhaps, mere Prejudice void of any direct ill Deſign, have occaſioned as great and dangerous *Factions* in the *Church*, as were ever fomented by the ſame bad Cauſes, againſt the Security and Peace of *civil Government*. The Chriſtian Society has been ſplit into infinite *Diviſions* and *Subdiviſions*, of ſeparate and inconſiſtent Intereſts, excommunicating, reviling, and almoſt always, when they had it in their power, perſecuting each other.

AND what is ſtill more ſurprizing, is, that almoſt all the *Schiſms* and Diſturbances that have happened in the Chriſtian World, have been about *mere Trifles*; Things of very little conſequence to true Chriſtianity, and oftentimes repugnant and diſhonourable to it: ſuch as Submiſſion to *eccleſiaſtical Authority*, the Belief of *Myſteries* of which we have no Ideas, and *Conformity* to Rites and Ceremonies of *human Inſtitution*, which ſerve but to encumber and debaſe the rational Worſhip of the Deity, and render it weak and ſuperſtitious. Thus we find, that very ſoon after the apoſtolic Age, a *little inſignificant* and *ſenſeleſs* Controverſy about the Day of keeping *Eaſter*, occaſioned a terrible Confuſion and Schiſm in the Chriſtian Church; the *Weſtern* Churches ſeparating, and renouncing Communion with the *Eaſtern*, for ſeveral Years together. To avoid ſuch a pernicious Behaviour, it will be of equal advantage to us to form right Notions of *Schiſm*, as of *Hereſy*. Therefore, Mr. *Foſter* begins with explaining

plaining the meaning of the Word, and the nature of that Crime.

SCHISM, in its original Signification, is no more than a *Rent*, or a *Diviſion*. Accordingly, in all the Paſſages of the New-Teſtament, except the Text, where the Words, σχισμα and σχισματα are uſed, they are thus rendered by our Tranſlators. (See among the reſt, *Matt.* xi. 16. *John* vii. 43.) So that the word *Schiſm*, as well as *Hereſy*, is uſed in an indifferent Senſe, and the Lawfulneſs of it is intirely to be determined by *Circumſtances*. But as common uſe, in our own Language, always affixes to it an Idea of Guilt, therefore the Author endeavours to ſtate the true Notion of it under that Character. "In general, "then, ſays he, there can be no ſuch thing as "*Schiſm*, but in Caſes where there is an Ob"ligation to *Unity* and *Communion*; ſo that in "order to define the Nature of it juſtly, we "muſt find out ſome *Centre of Union*, which "is common to all Chriſtians. And this muſt "be either *Uniformity* of Sentiments in Mat"ters of ſpeculative Belief, or in external Modes "of Worſhip and Diſcipline; or elſe, if it be "unreaſonable to expect either of theſe, the "only Centre of Unity that remains is *Cha*"*rity* and *mutual Forbearance*, notwithſtanding "leſſer Differences, where is an Aſſent to all the "neceſſary Principles of Chriſtian Faith, and "the Profeſſion of Chriſtianity is prov'd to be "ſincere by a regular and virtuous Life."

IF it be asked, what theſe *neceſſary Principles of Chriſtian Faith are?* Mr. *Foſter* anſwers, in a marginal Note, that unleſs we will leave room for multiplying Articles of Faith *infinitely*, they can be no other than what are expreſsly

preſsly required to be believed, in order to our obtaining the Chriſtian Salvation. And of this kind, ſays he, we find nothing in the whole New Teſtament, but that ſingle Article, that *Jeſus is the Chriſt, the Son of God*; including in it the belief of his Miracles and Reſurrection, and the extraordinary Powers communicated to the Apoſtles, which are the ſtanding Evidence of the Truth of the Goſpel. And this he ſupports by two Paſſages in St. *John*'s firſt Epiſtle, *Chap.* iv. 15. v. 1. So that, according to him, every one that aſſents to this fundamental Truth, and ſincerely endeavours to underſtand the Revelation, and act conformably to it, muſt be a true Chriſtian, and intitled to the *Friendſhip* and *Communion* of Chriſtians; and to deny him this Privilege on *whimſical* Notions of the Importance, or Neceſſity of particular Schemes, not *expreſsly* warranted or ſupported by Scripture, is unjuſt, anti-chriſtian, and *ſchiſmatical*.

BUT, to return, the Author ſhews *firſt*, that as for *Uniformity* of Sentiment in Matters of *ſpeculative Belief*, that can never be the *common Center* of Chriſtian Unity, becauſe it is in the Nature of Things *impoſſible*. For in order to this, all Mankind muſt have exactly the ſame Strength of Underſtanding, the ſame Advantages, the ſame Manner of Education, the ſame Paſſions, Prejudices and Intereſts; but as there is an almoſt *infinite Variety* in all theſe reſpects, Differences of Opinion will neceſſarily ariſe. Beſides, if all Chriſtians muſt concur in the ſame way of thinking about Religion; whoſe Opinion ſhall prevail, and be made the *public Standard?* Are the *Majority* to decide for us? But how ſhall we determine, without collecting

collecting the Vote of every Individual, who are the *Majority?* And who can do this? Suppoſe we could, are the *Majority* always in the right? Or muſt we for the ſake of *Uniformity* profeſs (believe, we cannot) againſt known Truth and Reaſon? This is deſtructive of Chriſtianity itſelf.

BUT if *Uniformity* of Opinion cannot be ſecured in this Way, ſhall we not be govern'd by the moſt *learned* and *pious* Chriſtians? No, becauſe who are *really* the moſt learned and pious, will be matter of endleſs Diſpute, and can never be *certainly* fixed. Or if it could, there is ſtill this Objection againſt admitting their Judgment as a *deciſive Rule*, that they are *fallible* as well as others. Muſt we then give up the Direction of our Faith to our *ſpiritual Inſtructors*, the *Governors* of the Church? This will leave us in equal Confuſion and Uncertainty, as it is but too plain from a conſtant Experience. Or finally, muſt we ſubmit to the Religion of the *civil Magiſtrate?* But, exactly the ſame Conſequences will follow from it; beſides, ſuch an Uniformity of Opinion under one Government will prove of equal, nay, of much greater Service to *Mahometaniſm*, and *Heatheniſm*, than to the Cauſe of Chriſtianity. It appears then from what has been ſaid, that to endeavour to bring all Chriſtians to the ſame Sentiments in Matters of Religion, is, as the Author expreſſes himſelf, "an *abſurd romantic* "Scheme, and repreſents Chriſtianity as no-"thing elſe but *outward Formality*, *Artifice*, "and *Craft*, or a mere piece of *State-Conve-*"*nience* and *Policy*."

THE ſame may be ſaid of *Uniformity* in *external Modes* of Worſhip and Diſcipline. For it

it will be altogether as difficult to determine, who are to ſettle theſe *Modes*, as Articles of ſpeculative Belief; and the very ſame wild Conſequences will follow from allowing it to the *Majority*, the *Church*, or the *civil Magiſtrate*, in one Caſe, as in the other. Beſides, the Lawfulneſs, Expediency, or divine Authority of any *particular Form* of Worſhip and Diſcipline is as much a matter of private Opinion and Speculation, as the Truth or Falſhood of doctrinal Propoſitions; and therefore, it is as natural to expect a *variety of Sentiments* about it.

BUT it may be asked, what will become of the *public Order*, if all this be allowed? The Author anſwers, "What is *public Order?* It "cannot be *Uniformity* in Matters of mere "Opinion, for this has been ſhewn to be im-"poſſible; and there will be no more *Diſor-*"*der* from a variety of Sentiments in Reli-"gion, than from different Schemes of Philo-"ſophy, Politicks, Oeconomy, or different "Rules of civil Life; nay, than from the "Difference of Men's Faces, natural Tempers, "Circumſtances, or the infinite variety that "appears in the Conſtitution of the Univerſe, "which yet, upon the Whole, is perfectly "harmonious and beautiful. The right Or-"der of Things, with reſpect to Mankind, "who are intelligent Beings, and indued with "moral Powers, is when *every Individual* exer-"ciſes his Reaſon, and forms his Notions of "Religion for himſelf; and the more ſtrictly "this *Order* is preſerved, Differences in leſſer "Matters, will be more unavoidable and ne-"ceſſary.——Add to this, that a *variety* of "Sentiments in Religion, while Moderation

"and

" and mutual Charity are maintained, can do " no hurt, as well as create no Confuſion ; " whereas an attempt to introduce *public Uni-* " *formity*, and the impoſing *unſcriptural Terms* " of Communion, have been a conſtant Source " of Schiſm in the Church, and as long as they " continue, will infallibly keep alive a ſpirit " of Animoſity, and perpetuate Contention " and Violence."

FROM the foregoing Principles Mr. *Foſter* makes a few Obſervations, relating to the Nature and Guilt of *Schiſm*. And *firſt*, that let the *Differences* amongſt Chriſtians be ever ſo many, as long as *mutual Charity* is preſerved, there cannot be the Guilt of *Schiſm*. Even the Church of *Rome*, ſo corrupt as it is, would not be *ſchiſmatical*, if it did not confine Chriſtianity to its own Faction, and make Party-Peculiarities neceſſary Terms of Communion ; and thereby renounce all Friendſhip and Unity with Chriſtians of a different Perſuaſion. So that a *turbulent*, *excommunicating*, *uncharitable* Spirit, is the Eſſence of *Schiſm*, and not mere Difference of Opinion ; not the Uſe of different Ceremonies, or of no Ceremonies at all ; or joining ourſelves to any particular religious Communion. For, according to St. *Paul*, this Crime may be committed where there is no Separation from a particular Church, as may be ſeen in his firſt Epiſtle to the *Corinthians*. *Secondly*, Differences among Chriſtians are not only *innocent*, while Unity of Affection is preſerved, but there are many Caſes in which a Separation from a particular Church is abſolutely *neceſſary*. This is univerſally allowed when its Worſhip is *idolatrous* and *ſuperſtitious*, or it requires *unlawful* Terms of Communion. And therefore, it is needleſs to inſiſt any longer

longer upon it. *Thirdly*, None who are truly *honeſt*, and upon a deliberate impartial enquiry, think themſelves oblig'd in *Conſcience* to diſſent from their Brethren, can poſſibly incur the Guilt of *Schiſm*. For this would be to make *Honeſty itſelf* a Crime; and at the ſame time that we ſuppoſe it a Man's duty to act according to the light and directions of his Conſcience, to reproach and condemn him for it.

But is it not our duty to ſacrifice a few Scruples for the *peace* of the Church? "Not one, "ſays our Author; for if the Peace of the "Church can't be ſecur'd without giving up "Conſcience, Honour and Integrity, it is bet-"ter to be *diſturbed*; better there were *no* "*Church at all*, than the cauſe of true Piety "and Virtue ſhould ſuffer by it. Beſides, how "is this Peace broken by the ſcrupulous Diſſent "of an honeſt Mind from eſtabliſh'd Opinions "and Forms of Worſhip, while he behaves "*charitably*, and is content with enjoying his "own liberty, without *inſulting* and *cenſuring* "others? ——Nay, even tho' the Terms of "Communion, with any particular Church, "are allowed to be *lawful*; it does not from "thence follow, that I am oblig'd to worſhip "ſtatedly with it; but if I think the conſti-"tution and manner of Worſhip, in other "Churches, more *expedient* and *uſeful*, I am "certainly at full liberty, as a *Man*, and a "*Chriſtian*, to join with them. —— Not "that I am againſt a *compliable* Temper, in or-"der to reconcile religious Differences; but "there's no reaſon that the compliance ſhould "be all *on one ſide*. We ought not to ſubmit

" too *tamely*, for fear of eſtabliſhing *Arbitrary* " Power; and I can't but think that it may be " of great uſe, to ſtand up againſt unwarrant- " able Incroachments and Impoſitions, for the " ſake of the common *Rights* of Mankind, " which are thereby invaded." Mr. *Foſter* adds, that as there are Caſes in which only one ſide is guilty of *Schiſm*, there are others in which both are chargeable with it, the impoſers of human Schemes and Forms of Religion, and thoſe who diſſent from them; *viz.* when they condemn, reproach, and uncharitably refuſe Communion with each other.

The importance and ſingularity of the ſubject of the two foregoing Diſcourſes has carried us, in our account of it, to a greater length than we thought. Therefore, not to be tedious to our Readers, we ſhall only give the *Heads* of the following Sermons, and ſo conclude.

The *thirteenth* is upon *Prov.* iii. 17. *Her ways are ways of pleaſantneſs, and all her paths are Peace.* The Author, 1. promis'd a few things for explaining and illuſtrating the Obſervation contain'd in theſe words. And then, which is his chief deſign, he proceeds to ſhew the *peculiar excellency* of the pleaſures of Religion and Virtue. In the *fourteenth*, upon *Joſh.* xxiv. 15. *And if it ſeem evil unto you to ſerve the Lord, chuſe ye this day whom ye will ſerve, &c.* He proves, 1. that Religion is a *voluntary* thing, and a matter of choice, ſo that every Man has an undoubted right to *judge for himſelf*, what Form or Method of Religion is moſt rational and agreeable to the Divine Will, and the Civil Magiſtrate ought to leave him in the quiet poſſeſſion of it. 2. That no Man can be obliged

ged to embrace a Religion that is Evil, *i. e.* contrary to Reaſon, and the moral Fitneſs of things; but on the contrary is bound to reject it. 3. That we ſhould be faithful to the cauſe of God, and the intereſt of Religion and Virtue, even in times of moſt general corruption and depravity. The Text of the *fifteenth* Sermon is, —— *Who has aboliſhed Death, and has brought Life and Immortality to light through the Goſpel*; 2 *Tim.* i. 10. Mr. *Foſter* firſt conſiders what *evidence* Natural Reaſon affords of a Future State, which evidence he proves to be nothing more than *Probability*. And then, he ſhews the great advantage we receive from Chriſtianity with reſpect to this important Article, by which it appears, that notwithſtanding the diſcoveries which Reaſon may make, and the Intimations we find of it in the Writings of the *Old Teſtament*, it is reveal'd in a ſo much plainer and ſtronger manner, that it may, with great propriety, be ſaid to be brought to light through the *Goſpel*. The *ſixteenth* and laſt Sermon is upon 2 *Pet.* iii. 3. *Knowing this firſt, that there ſhall come in the laſt days Scoffers, walking after their own Luſts.* The Author, *firſt*, conſiders the nature, folly and danger of the Crime mentioned in the Text. *Secondly*, He enquires into the cauſes of it. And, *thirdly*, Concludes with ſome ſuitable Reflections.

This Diſcourſe is, as all the reſt, an excellent one, and thoſe who are any way inclin'd to Infidelity or Prophaneneſs, ſhould do well to read it over and over.

*F I N I S.*

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